LINGUISTIC SURVEY OF INDIA

VOL. IX.

INDO-ARYAN FAMILY

CENTRAL GROUP.

PART III.

THE BHĪL LANGUAGES,

INCLUDING KHĀNDĒŚĪ, BANJĀRĪ OR LABHĀNĪ, BAHRŪPIĀ, &c

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Vol. I Introductory
" II. Mōn-Khmēr and Tai families
" III Part I Tibeto-Burman languages of Tibet and North Assam
" " II. Bodo, Nāgā, and Kachin groups of the Tibeto-Burman languages
" " III Kuki-Chin and Burma groups of the Tibeto-Burman languages
" IV Munda and Dravidian languages
" V Indo-Aryan languages, Eastern group
Part I Bengali and Assamese
" II Bihārī and Oriyā
" VI. Indo-Aryan languages, Mediate group (Eastern Hindī)
" VII Indo-Aryan languages, Southern group (Marāthī)
" VIII Indo-Aryan languages, North-Western group (Sindhī, Lahndā, Kashmīrī, and the Piśācha languages)
" IX. Indo-Aryan languages, Central group
Part I Western Hindī and Punjābī
" II Rājasthānī and Gujarātī.
" III Bhīl languages, Khāndēśī, etc
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LINGUISTIC SURVEY OF INDIA.

SYSTEM OF TRANSLITERATION ADOPTED.

A.—For the Dēva-nāgarī alphabet, and others related to it—

अ *a*, आ *ā*, इ *i*, ई *ī*, उ *u*, ऊ *ū*, ऋ *ṛi*, ए *e*, ए *ē*, ऐ *ai*, ओ *o*, ओ *ō*, औ *au*

क *ka*	ख *kha*	ग *ga*	घ *gha*	ङ *na*	च *cha*	छ *chha*	ज *ja*	झ *jha*	ञ *ña*
ट *ṭa*	ठ *ṭha*	ड *da*	ढ *dha*	ण *na*	त *ta*	थ *tha*	द *da*	ध *dha*	न *na*
प *pa*	फ *pha*	ब *ba*	भ *bha*	म *ma*	य *ya*	र *ra*	ल *la*	व *va* or *wa*	
श *śa*	ष *sha*	स *sa*	ह *ha*	ड़ *ṛa*	ढ़ *ṛha*	ऋ *ḷa*	ऋह *lha*.		

Visarga (:) is represented by *h*, thus क्रमशः *kramaśaḥ* *Anuswāra* ( ) is represented by *ṁ*, thus सिंह *siṁh*, वंश *vaṁś* In Bengali and some other languages it is pronounced *ng*, and is then written *ng*, thus वंश *bangśa* *Anunāsika* or *Chandra-bindu* is represented by the sign ˜ over the letter nasalized, thus मैं *mẽ*

B.—For the Arabic alphabet, as adapted to Hindōstānī—

ا *a*, etc	ج *j*	د *d*	ر *r*	س *s*	ع *'*				
ب *b*	چ *ch*	ڈ *d*	ڑ *r*	ش *sh*	غ *gh*				
پ *p*	ح *h*	ذ *z*	ز *z*	ص *s*	ف *f*				
ت *t*	خ *kh*		ژ *zh*	ص *z*	ق *q*				
ٹ *ṭ*				ط *t*	ک *k*				
ث *s*				ظ *z*	گ *g*				
					ل *l*				
					م *m*				
					ن *n*				
					ں when representing *anunāsika* in Dēva nāgarī, by ˜ over nasalized vowel.				
					و *w* or *v*				
					ہ *h*				
					ی *y*, etc.				

Tanwīn is represented by *n*, thus فوراً *fauran*. *Alif-i maqṣūra* is represented by *ā*;— thus, دعوی *da'wā*

In the Arabic character, a final silent *h* is not transliterated,—thus بندہ *banda*. When pronounced, it is written,—thus, گناہ *gunāh*

Vowels when not pronounced at the end of a word, are not written in transliteration Thus, बन *ban*, not *bana* When not pronounced in the middle of a word or only slightly pronounced in the middle or at the end of a word, they are written in small characters above the line Thus (Hindī) देखता *dēkhᵉtā*, pronounced *dēkhtā*; (Kāśmīrī) چھ *tēᵉh*, کرُ *karᵘ*, pronounced *kor*, (Bihārī) देखथि *dēkhathᵢ*.

C.—Special letters peculiar to special languages will be dealt with under the head of the languages concerned. In the meantime the following more important instances may be noted :—

(*a*) The *ts* sound found in Marāthī (च), Pushtō (څ), Kāśmīrī (چ, च), Tibetan (ཚ), and elsewhere, is represented by *ts*. So, the aspirate of that sound is represented by *tsh*

(*b*) The *dz* sound found in Marāṭhī (ज), Pushtō (ځ), and Tibetan (ཛ) is represented by *dz*, and its aspirate by *dzh*.

(*c*) Kāśmīrī ڼ (ञ) is represented by *ñ*.

(*d*) Sindhī ڼ, Western Panjābī (and elsewhere on the N.-W. Frontier) ڼ, and Pushtō ڼ or ڼ are represented by *ṇ*.

(*e*) The following are letters peculiar to Pushtō :—

ټ *ṭ* ; ځ *ts* or *dz*, according to pronunciation ; ډ *ḍ* ; ړ *ṛ* ; ږ *zh* or *g*, according to pronunciation ; ښ *sh* or *lh*, according to pronunciation , ړ or ڼ *ṇ*.

(*f*) The following are letters peculiar to Sindhī :—

ٻ *bh* ; ڀ *bh* ; ٿ *th* ; ٽ *ṭ* , ٺ *ṭh* ; ڦ *ph* ; ڄ *jj* ; ڃ *jh* ; ڇ *chh* ; ڃ *ñ* , ڏ *dh* , ڊ *ḍ* ; ڏ *ḍḍ* ; ڍ *ḍh* ; ڪ *k* ; ک *kh* ; ڳ *gg* ; ڳ *gh* ; ڱ *ñ* ; ڻ *ṇ*

D.—Certain sounds, which are not provided for above, occur in transcribing languages which have no alphabet, or in writing phonetically (as distinct from transliterating) languages (such as Bengali) whose spelling does not represent the spoken sounds. The principal of these are the following :—

ā,	represents	the sound	of the	*a* in *all*.
a,	,,	,,	,,	*a* in *hat*.
ē,	,,	,,	,,	*e* in *met*.
ō,	,,	,,	,,	*o* in *hot*.
e,	,,	,,	,,	*é* in the French *était*.
o,	,,	,,	,,	*o* in the first *o* in *promote*.
ō,	,,	,,	,,	*ö* in the German *echön*.
ū,	,,	,,	,,	*ü* in the ,, *müde*.
th,	,,	,,	,,	*th* in *think*.
dh,	,,	,,	,,	*th* in *this*.

The semi-consonants peculiar to the Munḍā languages are indicated by an apostrophe. Thus *k'*, *t'*, *p'*, and so on.

E.—When it is necessary to mark an accented syllable, the acute accent is used. Thus in (Khōwār) *ásistai*, he was, the acute accent shows that the accent falls on the first, and not, as might be expected, on the second syllable.

INTRODUCTORY NOTE.

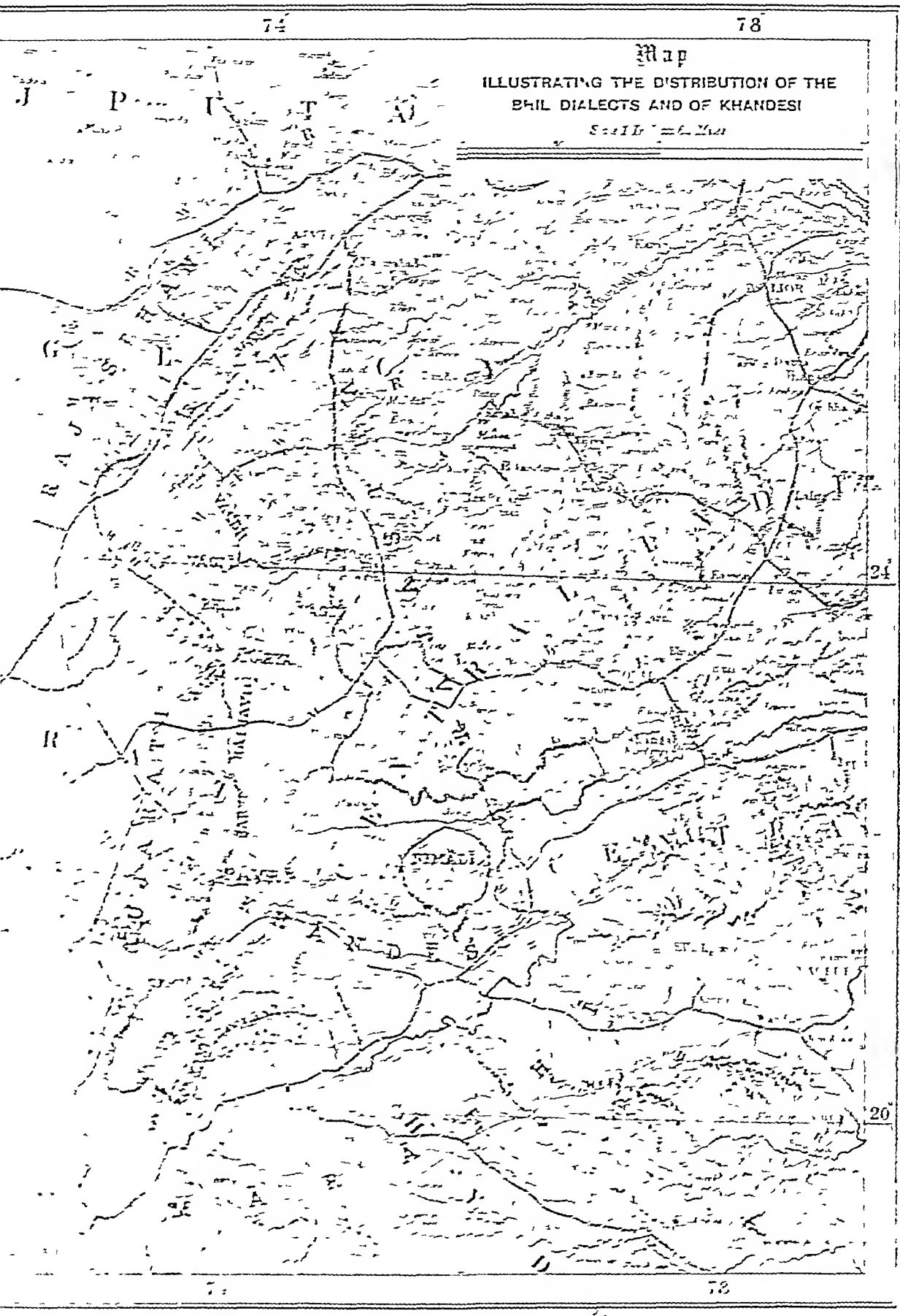
PART III of Volume IX of the Linguistic Survey is in reality a supplement to Part II which deals with Rājasthānī and Gujarātī It is devoted to the numerous Bhīl languages of Central and Western India and to the Khāndēśī spoken in the district of Khandesh. Certain of the so-called 'Gipsy Languages,' *viz*, Bāorī, Habūrā, Pār'dhī, and Siyālgirī, have been discovered to be varieties of Bhīlī and have been classed with that language These are spoken by wandering tribes in widely separated parts of India, some of the specimens coming from Lahore in the Punjab, while another comes from Midnapore in Bengal

The volume concludes with an account of the dialect of the wandering carriers known as Banjārās or Labhānās This is evidently a corrupt form of the Rājasthānī spoken in the North-West of Rajputana

The sections dealing with Bhīlī and with Khāndēśī have been in the first instance prepared by my Assistant Dr Sten Konow, of Christiania, Norway, I have edited them throughout, and have added a few remarks here and there As General Editor of the series of volumes of the Linguistic Survey of India, I am responsible for all statements contained in these sections. The remainder of this part has been prepared by myself

I take this opportunity of recording my obligations to Mr A H. A. Simcox of the Indian Civil Service for a valuable series of excellent and carefully prepared specimens illustrating several of the Bombay Bhīl dialects

GEORGE A. GRIERSON.


Map
ILLUSTRATING THE DISTRIBUTION OF THE
BHIL DIALECTS AND OF KHANDESI
74
78
24
20

[illegible]

The tract among Central Indian, Central India, the Central Provinces and the Bombay Presidency is inhabited by many tribes known under various names, such as Bhils, Kolis and so forth.

Area, extent and boundaries.

Their home may be described as an irregular shaped triangle with the apex in the Aravalli Hills and the base roughly corresponding to the south-eastern frontier of the Deccan in Khandesh. The frontier line goes south-westwards from the Aravalli Range including the south-eastern corner of Sirohi and further to the south, including Idar and the eastern portion of Bewalkantha. The population of the Sunt District and the Sunt Agency and of the Narwani division of the Baroda State is mostly Bhil, and we also find them in Thana and Jawhar and even further south in Ahmednagar. From the south of Champaner in the Sunt Agency the frontier of the Bhil-Kolis country proper turns first eastward and then northward including the south-western strip of the District of Dhulia. It then crosses Dhulia leaving the greater—southern—part of that District to Khandesh. Follow the south-eastern frontier of Khandesh, includes a strip of the Melghat Taluk of Buldana and the Budhaugaon Taluk of Akola. Thence it turns northwards to the Satpuras. In Bhopawar however, Khandesh is spoken in a large circular area to the west of the Narwar District. The frontier line then follows the Narbada towards the east and then goes northwards to the Vindhya, where it turns westwards up to near the town of Indore, whence it runs in an irregular line up to the Aravalli Hills, including the western portion of Malwa and Indore, Banswara and the west of Bundelkhand, Dungarpur and the hilly tracts of the Marwar State.

Outside of this territory we find Bhil tribes in various districts of Berar and similar dialects are spoken by wandering tribes in the Punjab, the United Provinces, and even in the Midnapore district of Bengal. Kolis are found all over Northern India, but it is only in Gujarat that their dialect resembles that spoken by the various Bhil tribes and by the Bhilalmaure of Khandesh.

Number of speakers.

The number of speakers of the various dialects will be given in detail in the following pages. We shall here only state the general results. They are as follows:—

Bhil dialects	[illegible]
Khandesh Kolis and Bhil-dialects	[illegible]
Total	[illegible]

Language surrounding.

The dialects in question are mostly bounded towards the north and east by the various dialects of Rajasthani, towards the south by Marathi and towards the west by Marwari and Gujarati.

Relation to other languages.

Among the dialects spoken within the territory described above there is one, viz., Khandesh, which has hitherto been classed as a form of Marathi. The following pages will however show, on the one side, that the so-called Bhil dialects gradually merge into the language of

Khandesh, on the other that Khāndēśī itself is not a Marāthī dialect. Several suffixes, it is true, are identical with those used in Marāthī. But most suffixes and the inner form of the language more closely agree with Gujarātī and Rājasthānī.

The northern and eastern dialects connect Gujarātī with Rājasthānī, while, in the west, there runs a continuous line of dialects southwards towards the broken Marāthī dialects of Thana. The influence of Marāthī increases as we go southwards, and these forms of speech are thus a link between that language and Gujarātī. This latter language is, however, everywhere the original base, and the gradual approaching the principles of Marāthī in structure and inflexional system seems to be due to a secondary development. It should, however, be remembered that the inner Indo-Aryan languages and those of the outer circle have, at an early date, met and influenced each other in Gujarat and the adjoining districts.

The relation existing between the dialects in question and other Indo-Aryan vernaculars will be defined in greater detail in the ensuing pages. In this place we must confine ourselves to some general remarks.

Pronunciation.

The short *a* has, in many dialects, the broad sound of *o* in 'hot.' Thus, *pōg* and *pag*, foot. The same is the case in Rājasthānī dialects and in Kōnkanī, but usually not in those dialects where the Marāṭhī influence is strongest. *Ē* takes the place of *a* in Sirohi, and also, to some extent, in Jhabua.

The palatals commonly become *s*-sounds, especially in the north. The same is the case in Gujarātī and Rājasthānī dialects, and we may also compare the pronunciation of *ch* and *j* as *ts* and *dz*, respectively, in Marāthī and in the Charōtarī dialects of Gujarātī.

S very commonly developes to a sound which is described as something between *h* and *s*. The real sound seems to be that of *ch* in 'loch.' This pronunciation is quite common everywhere in the eastern part of Gujarāt. As we go westwards and eastwards, this sound becomes an ordinary *h* as in some dialects of Gujarātī and Mālvī. In the south, on the other hand, an *s* usually remains. The letter *h* itself is very commonly dropped, as is also the case in Gujarātī and Rajasthānī dialects.

There is a strong tendency to substitute hard for soft mutes. This is especially the case with soft aspirates, and forms such as *kōdō* or *khōdō*, instead of *ghōḍō*, a horse, are quite common. There are also many instances of the hardening of unaspirated soft letters. Thus *kitō* and *kidō*, taken; *tāhī* and *dāhī*, a cow, and so on. The palatal *j* seems to be especially apt to be hardened, and is very often pronounced as an *s*. The emphatic particle *ch* in Khāndēśī is perhaps due to this tendency and is not identical with the Marāthī *ts*.

In many dialects a medial *r* is frequently elided, as in *kōī* for *karī*, having done; *mōū* for *marū* I may die; *dūv*, for *dūr*, far, all of which are quoted from the Mawchī of Khandesh.

These last two peculiarities,—the hardening of soft mutes, and the elision of medial *r*,—also occur in the languages of North-Western India (Sindhī, Lahndā, and Piśācha), as well as in some dialects of Bengali (notably Rājbangśī), all of which belong to the Outer Band of Indo-Aryan Languages.

S[illegible] pp. [illegible], 64, 105, 110, 119, and 15[illegible]

Nouns

The inflexion of nouns is mainly the same as in Gujarātī In the south we find some instances of the use of the Marāthī oblique form, not, however, as a regular feature Khāndēśī has developed a separate oblique form of the plural ending in *ēs* or *s* In Ahīrī we find a similar form ending in *ē* An *s* is very often added to the base in many dialects, thus, *bā* and *bās*, a father Similar forms are common in the Marāthī dialect of the Central and Northern Konkan

Strong masculine bases form their plural in *ā* as in Gujarātī In the dialects spoken in the southern part of Rewakantha, in Khāndēśī, and in the Bhīl dialects spoken between that district and the sea, however, we also find the Marāthī form ending in *ē*

The case suffixes are the same as in Gujarātī As in some Gujarātī dialects, the ablative suffix is usually inflected in the same way as the genitive suffix. In addition to the form *thō*, etc, it also occurs as *hō*, etc, compare Rājasthānī The *n* of the suffix *nē* of the dative is often replaced by *l* especially in the south and west It then also sometimes assumes the Marāthī form *lā*

The suffixes of the genitive and the dative are usually *nō* and *nē*, respectively There is also another pair of suffixes *hō* and *hē*, respectively These suffixes are apparently confined to the west, from Sunth and southwards We meet them again in the broken Marāthī dialects of the Northern Konkan

Pronouns

The personal pronoun of the first person usually forms its nominative singular as in Gujarātī, thus, *hũ*, I, with several slightly varying forms We also find forms such as *mũ* in the dialects which lead over to Mālvī, and in the south and west the Marāṭhī form *mī* gradually gains ascendancy.

Verbs

The present tense of the verb substantive is *chhũ*, etc, in Gujarātī and Eastern Rājasthānī, and *hũ*, etc, in Western Rājasthānī The future tense is usually formed by adding an *s*-suffix in those dialects where 'I am' is *chhũ*, and an *h*-suffix where the corresponding form is *hũ* Periphrastic future forms are used besides, an inflected *lō* being added in the east, and an indeclinable *lā* in the west We also find a *gō*-suffix in Mālvī and some dialects of Mārwārī

All these forms occur in the various Bhīl dialects The *h*-form of the present tense of the verb substantive prevails in the dialects spoken in the Aravalli Hills, and neighbourhood, such as Mag'rī and Nyār, in the hilly tracts of the Mewar State, in Partabgarh, Ratlam, and Dhar It is further the common form in the Bhīl dialects of Mahikantha, the Sunth State of Rewakantha, the Nōrī dialects of Ali Rajpur, the Māwchī dialect of Khandesh, and the various forms of Bhīlī spoken in the Nausari Division of the Baroda State and neighbourhood, such as Rānī, Chōdhrī, Gāmtī, Naik'dī. The Marāthī forms of the verb substantive begin to be used in the south, and are prevalent in most forms of Kōnkanī

The future is formed by adding an *h*-suffix in most of these dialects In the north, however, in Merwara, we find the Jaipurī future ending in *lō*, and in Ratlam Partabgarh and Dhar we have the *gō*-future of M[illegible]

The *chh*-form of the verb substant[illegible]
s-form prevails in the Bhīl dialects of [illegible]

BHĪLĪ OR BHILŌDĪ.

The Bhils.

The Bhīls are known under a bewildering variety of names On account of their dark colour they are often called *Kālī paraj*, the black people The only comprehensive name is, however, *Bhīl*, the Sanskrit *Bhilla*[1] Ethnographically they are sometimes stated to be Dravidians, and sometimes to belong to the Mundā stock Accounts of the various tribes are found in the Census Reports and the District Gazetteers In this place we have only to do with their language. Whatever their original speech may have been, there can be no doubt that, at the present day, they speak an Aryan dialect, closely related to Gujarātī and Rājasthānī

Number of speakers

Bhīlī has been reported from the following localities —

	No of speakers
Mewar State	101,500
Banswara and Kushalgarh	136 700
Dungarpur	67,000
Partabgarh	26,000
Western Malwa Agency	56 000
Bhopawar Agency	440,500
Jhikantha	10,200
The Dangs	970
Nasik	37,000
Ahmednagar	1,000
Panch Mahals	108,300
Rewakantha	101 000
Khandesh	55,000
Buldana	575
Ellichpur	252
Basim	375
Nimar	21,500
TOTAL	1,163 872

To this total must be added the speakers of several minor dialects which have been honoured with separate names The details will be found under the single dialects The general facts are as follows —

Name of dialect	Where spoken	No of speakers.
Ahīrī	Cutch	30,500
Anārya (*i e* 'Non-Aryan') or Pahāḍī	Rewakantha	43,500
Baorī	Punjab, Rajputana, and United Provinces	43,000
Barēl	Chhota Udaipur	1,000
Chāraṇī	Panch Mahals and Thana	1,200
	Carried over	119,200

[1] It is not impossible that Bhilla itself is really a Prakrit corruption of *Ābhīra* which has been adopted again, in this form, by Sanskrit.

the Northern Konkan, such as Vār'lī, Phud'gī, Sāmvēdī, and Vād'val, which have now become real Marāthī dialects, though their original base must have agreed with Bhīlī More towards the east the Bhīl dialects gradually approach Khāndēśī, and at the Khandesh frontier, in Northern Nasik and in the Dangs, they are almost pure Khāndēśī

The Bhīl dialects, therefore, form a continuous chain, between Rājasthānī, through Gujarātī and Khāndēśī, and Marāthī In most cases, however, the Marāthī influence is only of a quite superficial kind, and the general character of the dialect remains Gujarātī In Nimar, the Bhīlī seems to have been more strongly influenced by Marāthī than elsewhere, the specimens forwarded from that district being written in a corrupt Marāthī, see below, p 174 From Berar only one set of specimens has been received It had been prepared in Basim and was written in a form of Gōndī The specimen will be dealt with in connexion with that latter form of speech The reported number of speakers from Berar has, however, been added in the figures given above It seems probable that the Gōndī-speaking Bhīls simply employ the language of their neighbours

Specimens will be given in the following pages of the various Bhīl dialects They will be arranged according to principles which it will be necessary to point out in this place

The best known among all Bhīl dialects is that of Mahikantha It is the main basis of the Rev. Ch. Thompson's Bhīl grammar Mahikantha is also a convenient starting point if we desire to follow the various ramifications of the Bhīl dialects, and the form of Bhīlī spoken there has accordingly been dealt with as Standard Bhīlī

It is closely related to Gujarātī The present tense of the verb substantive, however, does not begin with *chh*, but with an *h*-sound which seems to correspond to the *ch* in 'loch' The same sound is also the characteristic of the future tense

To the north-east of Mahikantha lie the hilly tracts of the Mewar State where Bhīlī is the principal language The dialect is almost the same as in Mahikantha There are, however, traces of the influence of the neighbouring Mārwārī Thus the periphrastic future ending in *-gō* begins to occur in Kotra

The influence of Mārwārī increases as we proceed northwards along the Aravalli hills, where we find the so-called Girāsiā or Nyār Still farther to the north, in the southern portion of the Merwara State, we find the dialect Mag'rī which is almost pure Mārwārī

If we return to Mahikantha we can trace another series of dialects forming a link with Mālvī They are spoken to the east of Mahikantha, in Dungarpur, Banswara, Partabgarh, Ratlam, and Dhar The present tense of the verb substantive begins with an *h*, and the future is usually formed periphrastically by adding *-gō* In Ratlam we also find the *chh* form of the present tense of the verb substantive which is common in the dialects to the west of the State

We again return to Mahikantha The Bhīlī of the Sunth State of Rewakantha is almost identical with the dialect spoken in Mahikantha Proceeding towards the east we find, in the eastern portion of the Panch Mahals, a dialect of Bhīlī which may be considered as the central link in a chain connecting Nimārī in the east with Standard Gujarātī in the west The present tense of the verb substantive begins with *s* while the characteristic element of the future is an *h* The same is the case with the dialects spoken in Jhabua, and with the Bhīl dialects of Chhota Udaipur and Rajpipla of the Rewakantha Agency The Bhīlī of the two last-mentioned districts, however, has so

many points of analogy with the dialects spoken farther south and gradually approaching Marāṭhī that they will be dealt with in connexion with them.

The Bhīl dialects of Ali Rajpur and Barwani, on the other hand, will be dealt with in connexion with those spoken in the Panch Mahals and Jhabua. The present tense of the verb substantive here begins with *chh* and the future is formed by adding an *s*-suffix. In Barwani the Bhīl dialects gradually merge into Nimāṛī, and we occasionally also find the periphrastic future formed by adding a *gā*. From Ali Rajpur we shall proceed westwards through a series of dialects which gradually merge into Standard Gujarāti. The present tense of the verb substantive begins with *chh* and the future is formed by adding an *s*. These dialects are spoken in Baria, the western portion of the Panch Mahals, and in Lunawara. The dialect spoken in the Halol taluka of the Panch Mahals and in Lunawara is called Naik'ḍī. This dialect is also spoken in Surat where it has come under the influence of Marāthī. All the various forms of Naik'ḍī will therefore be dealt with later on.

The dialect of the Ahīrs in Cutch, on the other hand, is closely related to Gujarāti, and will be dealt with in this connexion. It, however, also agrees with Marāthī in several points, and we shall therefore proceed from Ahīrī to a series of dialects which runs down from Rewakantha and gradually approaches Marāthī and Khāndēśī

We shall begin these with the dialects spoken in Chhota Udaipur and Rajpipla of the Rewakantha Agency. They agree with the Bhīlī of the eastern Panch Mahals in the formation of the present tense of the verb substantive and of the future. The former begins with *chh* and the suffix of the future is *h* or *ī*

In those dialects we meet with a new feature.

The usual present tense in Gujarāti and Rājasthāni is formed by adding the verb substantive to the conjunctive present. Thus, Gujarāti *hũ karũ chhũ*, I do. In Marāṭhī the same tense is formed from the present participle. Thus, *mī karitõ*, I do. The forms used in Khāndēśī agree with Gujarāti in the singular and with Marāthī in the plural. Thus, *karai* he does; *kar'tai*, they do.

The northern Bhīl dialects mainly agree with Gujarāti and Rājasthāni. In Chhota Udaipur, on the other hand, the Khāndēśī and Marāthī forms begin to appear. Thus, *chhũ*, I am; *chhē* and *chhatāh*, they are Compare also forms such as *jāt'lu chhē*, thou goest.

Pāw'rī, a dialect spoken in the north of Khandesh, will be dealt with between the Bhīlī of Chhota Udaipur and that spoken in Rajpipla. It is closely related to the Barēl dialect of Chhota Udaipur, and leads, on the other hand, over to Khāndēśī.

In Rajpipla we begin to find the Marāthī present of the verb substantive, *āhē*. That form is more closely related to *hē* than to *chhē* *Hē*, is, and the *h*-suffix of the future tense prevail in the southern dialects of Naik'ḍī, and the various forms of that speech will therefore be dealt with after the Bhīlī of Rajpipla.

The *h*-form of the present tense and the corresponding *h*-future also prevail in Mār'chī, spoken in the eastern part of Khandesh, and in the Nōrī dialect of Ali Rajpur.

The same is the case with the various Bhīl dialects spoken in the Nawsari Division of the Baroda State and neighbouring districts, such as Rānī, Chōdhrī, Gāmṭī, and Dabḍī. Rānī may be considered as the link connecting the southern forms of Bhīlī with Pāw'rī and the dialects of Chhota Udaipur and Rajpipla. It shares the

ablative suffix *dēkh* with Pāw'rī. Both dialects begin to use the Marāthī form of the plural of strong masculine bases, as is also the case in Rajpipla and Khandesh The possessive pronouns are *mā*, my, *tā*, thy, as in Rajpipla, Māw'chī, and other connected dialects The plural, and sometimes also the singular, of the present tense is formed from the present participle, and so forth

The other Bhīl dialects of Nawsari have still more traces of the influence of Marāthī, and the various forms of the so-called Kōnkanī gradually merge into the broken Marāthī dialects of Thana.

In Nasik, Kōnkanī merges into several Bhīl dialects which are almost identical with Khāndēśī.

Before proceeding to deal with that form of speech we shall have to consider some dialects which have been more or less influenced from various sources

In the first place the Bhīlī of Nimar That dialect has been largely influenced by the Marāthī of the Central Provinces, though it preserves sufficient traces of its different origin

Then we shall have to deal with Bhīl dialects spoken by some vagrant tribes, *viz.*, Bāorī, Habūrā, Pār'dhī, and Siyālgirī

Non-Aryan element

It should be borne in mind that the Bhīls are not of Aryan origin, and that they have, accordingly, adopted a foreign tongue We cannot under such circumstances expect the same consistency as in the case of the genuine Aryan vernaculars, and as a matter of fact we often meet with a state of affairs that reminds us of the mixed character of the language of other aboriginal tribes, which have, in the course of time, adopted the speech of their Aryan neighbours

The Bhīls have sometimes been considered as originally a Dravidian race, and sometimes as belonging to the Mundā stock. We are not as yet in a position to settle the question.

The various Bhīl dialects contain several words which do not appear to be of Aryan origin Some of them seem to be Mundā, thus, *tāhī*, a cow, *bōdō*, back. Compare Muṇḍārī *tāhi*, to milk a cow, Kharia *bōd*, back.

In other cases there is apparently a certain connexion between Bhīlī and Dravidian Compare *talpā*, head, *tōḷī*, a cow, *ākh'lō*, a bull, with Tamil *taleī*, head, Gōndī *ṭālī*, a cow, Kanarese *ākalu*, a cow, and so forth.

It would not, however, be safe to base any conclusion on such stray instances of correspondence We have not, as yet, sufficient insight into the relationship between the vocabularies of the Dravidian and Mundā families. There can be no doubt that both have several words in common, especially in those districts where the two families meet We are not, however, justified in concluding from such facts that these forms of speech are derived from the same base It seems much more probable that they are both to some extent mixed languages, representing the dialects of the different races which have, in the course of time, invaded India. Each new race to some extent absorbed the old inhabitants, whose language left its mark in the grammar and vocabulary of the new invaders

We must, therefore, leave the question about the origin of the non-Aryan element in Bhīlī vocabulary open until further investigations have thrown more light upon the relationship of the different linguistic families of India

There are, on the other hand, a few points in Bhīlī grammar which apparently show some connexion with Dravidian forms of speech They are not, however, numerous and quite insufficient to prove a closer connexion. The principal ones are as follows

Soft aspirated letters are commonly hardened Thus, *khōrō*, a horse, *phāī*, a brother A similar hardening of unaspirated soft letters occurs in some Bhīl dialects See below This state of affairs can perhaps be compared with the hardening of initial soft consonants in Dravidian Compare, for example, Telugu *kāramu*, Sanskrit *gharma*, heat

The neuter gender is sometimes used to denote female beings, just as is the case in Telugu, Gōndī, etc Thus, *bairũ*, a wife, *bairã*, wives. The same is also the case in the Marāthī dialects of the coast where Dravidian influence is probable

In this connexion we may also note the fact that the pronoun *hā*, this, has the same form for the feminine and neuter singular, just as is the case with the demonstrative pronouns in Telugu. The pronoun *du*, this, can further be compared with Tamil *a-du*, that, *i-du*, this, and similar forms in other Dravidian languages

Finally, we may note the suffix *n* of the past tense It is, of course, quite possible that this suffix is identical with the Aryan *l* in Marāthī and other languages On the other hand, it can also be compared with the Dravidian suffix *n* Compare Tamil *ōdu-nēn*, I ran The Dravidian *n*-suffix has, in other dialects, a very wide use, and this fact can perhaps be adduced in order to explain the occurrence of the *n*-suffix in Bhīlī in other tenses than the past The Aryan *l*-suffix is, however, also used outside the past tense and was originally a common derivative suffix

It would not be safe to urge such points They are not of sufficient importance to furnish a conclusive proof We should, however, remember that the Bhīls belong to Western India where we might reasonably expect to find remnants of the old Dravidian population, and such strong grammatical characteristics as have just been mentioned make the supposition the more plausible that the Bhīls have once spoken a Dravidian dialect It is even possible that their original language was a Mundā form of speech, which was in its turn superseded by a Dravidian tongue

BHILĪ OF MAHIKANTHA

It has already been stated that the Bhīl dialect spoken in Mahikantha may be conveniently chosen as a starting point from which we can follow the ramifications of these forms of speech in all directions It will therefore be necessary to give a somewhat fuller account of that dialect

The remarks which follow are based on the specimens received from the Edar State and on the following

AUTHORITY—

THOMPSON, REV CHAS S,—*Rudiments of the Bhili Language* Ahmedabad United Printing Press, 1895

Mr Thompson's Bhīlī is in all essential points the dialect of Mahikantha

Pronunciation.—The letter *a* is often pronounced as an *ō*, or, more probably, as the *a* in English 'all.' It has been transliterated as *ō*, and I have not ventured to alter the spelling Thus, *pag* and *pōg*, foot, *pan* and *pōn*, but In the same way we find *ō* for *ā* in *pōnī* (Gujarātī *pónī*) and *pānī*, water In some Gujarātī dialects this *ō*, transliterated *ó* and pronounced as in 'all,' is regularly substituted for *ā* A nasalized *ã* is very commonly written *õ*, and seems to be pronounced like *on* in French 'bon' Thus, *tamã* and *tamõ*, you, *ãkh* and *ôkh*, eye

Final *ī* in the singular of feminine nouns is commonly pronounced almost as an *ē*, thus, *sōrī* or *sōrē*, daughter, *vī* and *vē*, she. So also in dialectic Gujarātī

A long final vowel is very often nasalized. Thus the suffix of the dative is *ē* or *ẽ*, and *nē* or *nẽ*

The hard palatals do not occur, they having been replaced by *s* as in dialectic Gujarātī, thus, *sōrũ*, Standard Gujarātī *chhōrũ*, a child, *sōr*, Standard Gujarātī *chōr*, a thief

The soft palatal *j* is pronounced as a soft *s* or *z*, thus, *junũ*, old, pronounced *zunũ* When *j* is followed by *y* in the past tense of verbs and in some forms of feminine *ī*-bases, it is, however, pronounced as an ordinary *j*, thus, *gijyō*, (he) went, *sōrjyē*, by a daughter Compare below The same change occurs in dialectic Gujarātī

The cerebral *d* between vowels is usually pronounced as an *r*, also as in Gujarātī dialects, thus, *khōrō* and *ghōdō*, a horse

A *y* followed by a vowel is often changed to a *jy*, thus, *sōrī*, a daughter, *sōrjyānō*, of daughters, *mayā* and *mājyā*, compassion, *mārvō* and *mārjyō*, struck, and so on This secondary *j* is not pronounced as a *z*

The sounds *v* and *w* are pronounced as in Gujarātī and Rājasthānī

The letter *h* is pronounced in two different ways When it corresponds to an *h* in Gujarātī and connected languages it is very faintly sounded, and often dropped altogether as in the colloquial form of that language, thus, *hũ atō*, Standard Gujarātī *hũ hatō*, I was *H* is, however, also regularly substituted for every *s* in the corresponding Gujarātī word This *h* is pronounced as a guttural *h*, like the *ch* in 'loch' or in the German 'ich' It has been transliterated as an *ḫ* Thus, *ḫōnũ*, Gujarātī *sónũ*, gold, *bēḫ*, Gujarātī *bēs*, sit In Gujarātī dialects *s* regularly becomes *h*

Soft consonants are often replaced by the corresponding hard ones Thus, *tāhī* and *dāhī*, a cow, *lidũ* and *litũ*, taken, *upʼvũ* and *ubũ thāvũ*, to stand The soft palatal *j* is said to be often pronounced as an *s* Usually, however, the soft consonant which is changed to a hard one is an aspirate Thus, *ghēr*, *ger*, and *khēr*, house, *ghōdō* and *khōdō*, a horse, *thāmʼvũ* and *dhāmʼvũ*, to run, *thōlũ* and *arōḫũ*, white: *bhāī* and *phāī*, a brother, and so on

The principal features of the Bhīlī dialect will be seen from the short grammatical sketch which follows For further details the student is referred to Rev Chas S Thompson's *Rudiments of the Bhili Language* quoted under authorities, above

BHĪLĪ SKELETON GRAMMAR.

I.—NOUNS

Sing.						
Nom.	*bāp*, a father	*sōrō*, a son	*ādᵉrī*, a man	*sōrī*, a girl	*gēr*, a house	*sōrū*, a child
Agent.	*bāp-ē*	*sōrē*	*ādamnyē*	*sōryē*	*gērē*	*sōrā-nē*
Dat.	*bāp-ē*, *bāp-nē*	*sōrā-ē*, *sōrā-nē*	*ādamnyē*	*sōrī nē*, *sōryē*	*gērē*, *gēr-nē*	*sōrā-nē*
Abl.	*bāp-hū*	*sōrā-hū*	*ādᵉrī-hū*	*sōrī-hū*	*gēr-hū*	*sōrāhū*
Gen.	*bāp-nō*	*sōrā-rō*	*ādᵉrī-rō*	*sōrī-rō*	*gēr-nō*	*sōrā-nō*
Loc.	*bāp-mā*	*sōrā-mā*	*ādᵉrī-mā*	*sōrī-mā*	*gēr-mā*	*sōrā-mā*
Plur.						
Nom.	*bāp*	*sōrā*	*ādᵉmī(ō)*	*sōrī (ō)*	*gēr*	*sōrā*
Dat.	*bāpā-nē*	*sōrā-nē*	*ādamᵉyō-nē* / *ādamᵉnyā-ē*	*sōrīō-nē* / *sōryā-nē*	*gērā-nē*	*sōrā-nē*
Gen.	*bāpā-nō*	*sōrā-nō*	*ādamᵉyō-nō* / *ādamᵉnyā-rō*	*sōrīō-nō* / *sōryā-nō*	*gērā-nō*	*sōrā-nō*

Suffixes ending in *ā* are often nasalized. Thus, *bāpē*, by the father. Other case suffixes are,—ablative *kanō-tī*; locative *mā*, *mē*, *kanē*, and *ē*, thus, *kanā-mē*, in the well, *hāth* (*hāthē*), on the hand.

The pronoun *sōrī* is often used to denote feminine things, thus, *bairū* and *bairī*, a woman.

Adjectives.—All adjectives which do not end in *ī* are uninflected. Those ending in *ū* are inflected for gender, number, and partly for case. Thus, *bhalō*, good, fem. *bhalī*; neut. *bhalū*, pl. *bhalā*, fem. *bhalī*, neut. *bhalā*, oblique *bhalā*, fem. *bhālī*, before locatives also *bhalō*. The genitive and ablative suffixes are as in adjectives, thus, *tārē ātā-nē* (or, *tārā ātānā*) *khēr-mā*, in thy father's house, *ē ādᵉdī-mā-hū ēc hāgᵉdī*, one servant from among the servants, *kī-hā āeᵉjā*, wherefrom have you come?

II.—PRONOUNS

	I		Thou		Who?	What?
	Sing.	Plur.	Sing.	Plur.		
Nom.	*hū*	*amē*, *amī*, *ādᵉdī*	*tū*	*tamā*, *tamē*	*kun*, *kōn*	*hū*
Agent.	*mē*, *mātē*	*amē*, *ā-ē*, *ādᵉdē*	*ᵉtē*, *tātē*	*tamā*, *tamē*	*kᵉnē*	*hēnē*
Instr.	*mar*, *mā-nē*	*amē*	*tay*	*tamē*	*kᵉnā-ē*	*hāy*
Gen.	*mārō*	*amārō*	*t(h)ārō*	*tamārō*	*kōnā-nō*, *kī-rō*	*hᵉnā-nō*, *hī-rō*

	That	
	Sing.	Plur.
Nom.	*ē*, *ē*; f. *ē*, *ē*	*ē*, f. *ē*, n. *ē*
Agent.	*ē-nē*, *ē-nē*; f. *ē-nē*	*ē-nē*, f. *ē-nē*
Dat.	*ē-nē*, *ē-nē*; f. *ē-nē*	*ē-nē*, f. *ē-nē*.
Gen.	*ē-nō*, *ē-nō*; f. *ē-nō*	*ē-nō*, f. *ē-nō*.

Similarly are inflected, *pēlō*, f. *pēlī*, he, she, *ī* and *ᵉyī* fem. *ᵉyī*, n. *ᵉyū*, col. *ī* or *anā*, this, *tī*, obl. *tanā* and *tī*, that; *jī*, obl. *janā* and *jī*, who.

III.—VERBS

A.—Verb Substantive —*hōwũ*, to be

		Present, I am, etc	*Past*, I was, etc.	*Future*, I shall be, etc	*Subjunctive*, I may be, etc	*Imperative*, be, etc
Sing	1	*h̲ũ*	*atō*	*ah̲ī, hōīh̲, ahyē*	*wōũ, hōũ, wã*	
	2	*h̲ē*	*atō*	*ah̲ē*	*wgē, wã*	*hō, hōrē*
	3	*h̲ē*	*atō*	*ah̲ē*	*ugē, wē*	
Plur	1	*h̲ã, h̲āī yē*	*atā*	*ah̲ã*	*ugã, wã*	
	2	*h̲ō*	*atā*	*ah̲ō*	*ugō wō*	*hō, hōjō*
	3	*h̲ẽ, h̲ē*	*atā*	*ah̲ẽ*	*ugẽ, wẽ*	

The past tense is inflected as an adjective and agrees with the subject in gender and number Thus, *wī atī*, she was. A past subjunctive is *ugēt*, or *ugēt*, I might be It does not change for person

B.—Finite Verb —*paḍʷwũ*, to fall.

Verbal Noun.—*paḍʷwũ* genitive *paḍʷwā-nō*

Participles —*paḍʷtō*, falling, *paḍʷjyō, paḍēlō*, fallen, *paḍʷwā nō*, about to fall, *paḍʷtã*, on falling

Conjunctive participle —*paḍī, paḍī-nē, paḍī-nẽ*

		Pres conj, I may fall, etc.	*Present*, I fall, etc.	*Past* I fell, etc	*Future*, I shall fall, etc	*Imperative*, fall, etc
Sing	1	*paḍũ*	*paḍũ h̲ũ*	*paḍʷjyō*	*paḍī(h̲), paḍʷh̲ī*	
	2	*paḍē*	*paḍē-h̲ē*	*paḍʷjyō*	*paḍʷh̲ē, paḍī(h̲)*	*paḍ, paḍʷjʸ*
	3	*paḍē*	*paḍʸ-h̲ē*	*paḍʷjyō*	*paḍʷh̲ē*	
Plur	1	*paḍã, paḍīyē*	*paḍã-h̲ã*	*paḍʷjyā*	*paḍʷh̲ã*	*paḍīyē*
	2	*paḍō*	*paḍō h̲ō*	*paḍʷjyā*	*paḍʷh̲ō*	*paḍō, paḍʷjō*
	3	*paḍẽ*	*paḍẽ h̲ẽ*	*paḍʷjyā*	*paḍʷh̲ẽ*	

Present definite —*hũ paḍũ h̲ũ*, I am falling

Imperfect —*hũ paḍʷtō atō*, I was falling

Perfect —*hũ paḍʷjyō h̲ũ*, I have fallen

Pluperfect.—*hũ paḍʷjyō atō*, I had fallen.

The present conjunctive is also used as an ordinary present The past participle passive has sometimes the forms *paḍīyʸ, paḍyō*, and *paḍō*

Similarly are inflected all regular verbs The past tense of transitive verbs agrees with the object, thus, *wanẽ pañjī ālyī* he gave his property, *anẽ ī nẽ wōlalyō*, he sent him

C.—Irregular Verbs

Several verbs form their past tense irregularly Thus,—

karʷwũ, to do,	past *kīdō*		*ṗẽh̲ʷwũ* to enter,	past *ṗẽḷḷō*
khāwũ to eat,	„ *khādō*		*pīwũ*, to drink,	„ *pīdō*
jāwũ, to go,	„ *gīyō*		*bīwũ*, to fear,	„ *bīnō*
dẽkhʷwũ, to see,	„ *dīṭhō*		*bʰh̲ʷwũ*, to sit,	„ *bʰṭhʸ*
dīwũ to give,	„ *dīdō*		*marʷwũ*, to die,	„ *mu*
nāh̲ʷwũ, to run away,	„ *nāṭhʸ*		*līwũ*, to take,	„ *līʸ*

Occasionally we also find forms such as *rikānʸ*, he got angry *marārʸ*, beaten, etc

Passive Voice —Formed by adding *ā* to the base, thus, *karʷwũ*, to do, *kanāwũ*, to be done, *kʰwũ*, [illegible]

Causative verb —Formed as in Gujarati by adding *ām, āv*, and *ād* When *āv* is added the verbal noun takes [illegible] in *wũ* Thus *wajʷwũ*, to sound, *wajāwũ*, to cause to sound *bʰh̲ʷwũ* to sit *bʰh̲ādʷwũ* to cause to sit, *pʰarʷwũ* to turn; *pʰarāwũ*, to cause to turn

tamārī āgal mẽ pāp kīdã̄ ḫē Nẽ hēwã̄ tamārō dīk'rō
you before by-me sins made are. And now your son

kējyā-nō (*or*, kēwā-nō) tharam 'nãhĩ Tamārā ḫāg'dī-mã̄-ḫō
being-called-of (or, saying-of) right is-not Your servants-in-from

ēk ḫāg'dī ma-nẽ gaṇã̄''' Nẽ vī uth'jyō nẽ ī-nā bāp-nē
one servant me-to count''' And he arose and his father-of

khēr gījyō Pan jānẽ kat'rē-y-sēṭē ī atō,
to-house went But when at-considerable-distance he was,

tānẽ-j ī-nā-bāpẽ ī-nē dīthō, ī-nẽ ī-nā-māthē dayā
then-indeed by-his-father him-to he-was-seen, him-to him-on pity

ājyī, nẽ ī thāmīō, nẽ ī-nē-kōtẽ bājhyō, nẽ ī-nẽ
came, and he ran, and on-his-neck seized, and him-to

bōsī kīdī. Nẽ ī sōrē ī-nẽ kējyũ, 'ātā,
kisses were-made And that by-son him-to it-was-said, 'father,

mẽ ãgāḫ ḫāmē nē tamārī āgal pāp kīdã̄ ḫē,
by-me heaven before and you before sins made are,

nẽ hēwã̄ tamārō dīk'rō kējyā-nō tharam nãhĩ' Pan
and now your son to-be-called-of right is-not' But

ī-nā-bāpẽ pōtā-nā ḫāg'dī-nẽ kējyũ, 'ḫārā-mā ḫārã̄
by-his-father his-own servants-to it-was-said, 'good-among good

lab'rã̄ lī āwō, nẽ ī-nē pērāwō, nẽ ī-nē-
clothes having-taken come, and him-to put-on; and on-his-

hāthẽ vẽtī ghālō, nẽ pōg-mã̄ khāḫ'dã̄ ghālō Nẽ hẽdō,
hand ring put, and foot-on shoes put And come,

āpan khāīyē, nẽ mōj mārīyē Ḫũ kāran? jī
we will-eat, and merriment strike What reason? that

ā mārō sōrō marī gījyō-tō, nẽ pāssō jīw'tō thājyō
this my son having-died gone-was, and again alive become

ḫē, khōwāī gījyō-tō, nē jad'jyō ḫē' Nẽ wā majā
is, lost gone-was, and joined is' And they merriment

mār'wā mãḍ'jyā
to-strike began

Ḫwã̄ ī-nō wadō sōrō khētar-mẽ atō Nẽ janī-vēlā
Now his eldest son field-in was And what-time

i khēr gījyō nẽ khēr-nī pāḫē ājyō, tanī-vēḷā gānã̄
he to-house went and house-of near came, that-time songs

nẽ nās inẽ sãbhalyã̄ Nẽ inẽ ḫāg'dī-mã̄-ḫā
and dancing by-him were-heard And by-him servants-in-from

ēk-nẽ ḫād daī-nẽ pusyũ kē, 'iyũ ḫũ ḫē?'
one-to word having-given it-was-asked that, 'this what is?'

Nẽ inẽ ī-nẽ kējyũ, 'tamārō bhāī ājyō ḫē,
And by-him him-to it-was-said 'your brother come is,

nẽ	tamārā-bāpẽ	ēk	wadī	gōth	kīdī	ḻē,	ım-kē
and	*by-your-father*	*one*	*great*	*feast*	*made*	*is,*	*thus-that*
ī-nẽ	ḻājō-ḻōrō	ī	malyō	ḻē	Nẽ	ī-nẽ	rīs
him-to	*safe-and-sound*	*he*	*found*	*is.*	*And*	*him-to*	*anger*
sadᵃyī(*or* sadᵃjī)	nẽ	mãy	jāwā-nũ	man	thāj. ī	nãhĩ'	
arose	*and*	*inside*	*going-of*	*mind*	*became*	*not'*	
Tī(*or* tanẽ)	ī-nā-bāpẽ	bāyᵃrũ	āvī	ī-nẽ	ḻamᵃjāvīyō		
Therefore	*by-his-father*	*outside*	*having-come*	*him-to*	*it-was-entreated*		
Nẽ	ınẽ	jawāb	ālᵃjyō	nẽ	ī-nā	bāp-nẽ	kējıũ
And	*by-him*	*answer*	*was-given*	*and*	*his*	*father-to*	*it-was-said*
kī,	'jō,	atᵃrã	waraḻ	thājyã,	tamārī	mẽ	guwāḷī
that,	*'lo,*	*so-many*	*years*	*became,*	*your*	*by-me*	*service*
kīdī,	nẽ	kōī	dan	tamārō	hakam	pāssō	pādᵃjvō
was-done,	*and*	*any*	*day*	*your*	*order*	*behind*	*was dropped*
nãhĩ	(*or,*	tamārũ	wasan	pāssũ	thēlᵃjyũ	nãhĩ)	Tẽ-pan	mārā
not	(or,	*your*	*word*	*behind*	*was-put*	*not*)	*But*	*my*
gōthīyā	phēḷā	karī	majā	karũ	atᵃrā-ḻāru	tamẽ		
friends	*together*	*having-done*	*feast*	*I-might-make*	*so-much-for*	*by-you*		
kōī	dan	ēk	ṭẽtũ	yẽ	nahĩ	ālᵃjyũ	Pan	jānẽ
any	*day*	*one*	*kid*	*even*	*not*	*was-given*	*But*	*by-whom*
tamārō	paısō	rãdũ-mã	vēıī	dēdīyō	tī	sōrō		
your	*money*	*harlots-with*	*having-wasted*	*was-thrown*	*that*	*son*		
āwᵃjyō	ıwō j	ī-nẽ	ēk	gōth	ālyī.'	Nẽ	ınẽ	
came	*then-just*	*him-to*	*one*	*fast*	*was-given'*	*And*	*by-him*	
ī nẽ	kējyũ,	'sōrā,	tũ	tō	mārī	phēlō	ḻadā	
him-to	*it-was-said,*	*'son,*	*thou*	*indeed*	*me*	*with*	*always*	
rējvo	ḻē,	nē	jētᵃrũ	mārũ	ḻē,	tī	ḻētũ	tāıũ	ḻē
living	*art,*	*and*	*as-much-as*	*mine*	*is,*	*that*	*all*	*thine*	*is*
Āpᵃdē	majā	karᵃvī	nẽ	rājī	thāwũ	jujē	Ḫũ		
By-us	*feast*	*should-be-made*	*and*	*happy*	*to-become*	*is-proper.*	*What*		
kāran?	jē	ā	tthārō	bhāī	marī	gījvō tō,	nē		
reason?	*that*	*this*	*thy*	*brother*	*having-died*	*gone-was,*	*and*		
pāssō	jīwᵃtō	thājyō	ḻē,	nē	khōwāī	gījvō-tō,	nē		
again	*living*	*become*	*is,*	*and*	*being-lost*	*gone-was,*	*and*		
pāssō	jadᵃjyō	ḻē'						
again	*joined*	*is'*						

[No 2]

INDO-ARYAN FAMILY. CENTRAL GROUP.

BHĪLĪ OR BHILŌDĪ.

SPECIMEN II.

ACCOUNT OF A BHĪL MARRIAGE

(EDAR STATE, MAHIKANTHA)

અમાં ભીલ કેવાં, ને ડુંગરામાંય રહા । અસલ અમારે બાપ-દાદા આવેલા હે । તી વા ડુંગરા અમારા કેવાઈ । ને અમારે વીવા એવો થાએ કે વોરને ગેરહા મા-બાપ ભાઈ ને કાકા ભેગા થાઈને લાડી જોવા નીકળે । જ્યે ગામ લાડી ગમે તણે ગેર જાઈને પુસે કે, તમારે સૂરીને મારે મોરા-હાર હગાઈ કરવી હે । ને લાડીને મા-બાપ ગમે તો, હા, હગાઈ કરવી હે, એમ કહે। પસે કલાલને ગેરહો હરો એક રૂપીઆનો મગાવી હગળા પાઈને વોરને મા બાપ પાસા અણાને ગેર આવે, ને વીવા કરે। પહેલું તો વોરને પીયે કરેં, ને ગામવાળાને બોલાવીને હુરો ને કુગરી ખાવા પીવા આલે । પસે બાઈ પઈને ઠેકવા ઊઠે, ને પસે ઠેકી રહીને હગળાં અણાં અણાંને ગેર જાતા રહે । પસે વોરને લઈને પન્નાવણાં લાડીને ગેર જાય ને લાડીને પાબી લાડીને ને વોરને જમણા હાથ બે હવડાવીને હાત ફેરા ફેર ફેરવે । પસે વોર પન્નીને બાહેરો નીકળે ને વણાહાયે લાડી પોણા નીકળે । વોર ઈને ગેર આવે તણા હાયે લાડી પોણા આવે । પસે વોરને ને લાડીને વોરને ગેર માય ઘાલે । પસે બાહેર પાસા નીકળે ને લાડી ઈને મા-બાપને ગરે પાસી જાય । પસે મો હાત દાડા વોર ને બીજા આદમી ભેગા થાઈને લાડીનું આણું કરવા જાય ॥

[No 2]

INDO-ARYAN FAMILY. CENTRAL GROUP.

BHĪLĪ OR BHILŌDĪ

SPECIMEN II.

ACCOUNT OF A BHĪL MARRIAGE

TRANSLITERATION AND TRANSLATION

(EDAR STATE, MAHIKANTHA.)

Amã̃ Bhīl kēwã̃, nē dūgarā-mã̃v rahã̃ Asal amārū bāp dādā
We Bhils are-called, and the-hills-in we-live Formerly our ancestors
āvēlā ḫē Tī wā dūgarā amārā kēwā Nū amārē vīwā ēwō
come are. So these mountains ours are-called And our marriage such
thāē kē wōr-nē gēr-ḫā mā-bāp bhāī nū
becomes that the-bridegroom of house-from mother-and-father brothers and
kākā bhēgã̃ thāī-nē lādī jowā nīkʼlē Janē gām
uncles together having-become the-bride to-see go-out Which in village
lādī gamē, tanē gēr jāī-nē pusē kē, 'tamārū sūrī-nū
the-bride pleases, that to house having-gone they ask that, 'your daughter-by
mārē sōrā-ḫār ḫagāī karʼvī ḫē' Nē lādī-nē mā-bāp
my son-with marriage to be-done is' And the-bride-of mother-and-father
gamē tō, 'hã̃, ḫagāī karʼvī ḫē,' em kahē Pasē kalal-nē
are-pleased then, 'yes, marriage to-be done is,' so say Then a-liquor seller-of
gēr-ḫō ḫarō ēk rūpiā-nō magāvī ḫagʼlī
the-house-from liquor one rupee-of having-caused-to-be-brought all
pāī-nē wōr-nē mā-bāp pāsã̃ anã̃-nū
having-caused-to drink the bridegroom-of mother-and-father again them-of
gēr āvē, nē vīwā karē Pahēlū-tō wōr-nē pīthē
to-the-house come, and marriage make First-then bridegroom-to turmeric-ointment
karẽ, nē gām-wālā-nē bōlāvī nē ḫarō nū kugarī khāwā-
they-do, and the-village-people-to having-called liquor and grain-and-maize to eat-
pīwā ālē Pasē khāī-pāī-nē thēkʼwā ūthū, nū
to drink they-give Then having-eaten-having-drunk to-dance they-get-up, and
pasē thēkī-rahī-nē ḫagʼlã̃ anã̃-anã̃ nē gēr jātã̃-rahē Pasē
then having-done-dancing all their-their to-homes go-remain. Then
wōr-nē laī-nē 'pannāwanã̃' lādī-nē gēr
the-bridegroom-to having-taken 'we-will-cause-them-to-marry,' the bride-of to house

jāy, nē lādī-nē pābhī lādī-nē nē wōr-nē jam'nā
they-go, and the-bride-of brother's-wife the-bride-to and the-bridegroom-to right
hāth bē haw'dāvī-nē ḫāt phērā phērā phēr'vē. Pasē
hands two having-caused-to-hold seven turns turns she-causes-them-to-turn Then
wōr pannī-nē bāhērō nīk'lē nē wanā-ḫāthē lādī pōn nīk'lē
the-bridegroom having-married out comes and him-with the-bride also comes-out
Wōr ī-nē gēr āvē tanā-ḫāthē lādī pōn āvē Pasē
The-bridegroom his to-house comes him-with the-bride also comes Then
wōr-nē nē lādī-nē wōr-nē gēr-mãy ghālē Pasē
the-bridegroom-to and the-bride-to the bridegroom-of the-house-in they-put Then
bāhērã pāsã nīk'lē nē lādī ī-nē mā-bāp-nē garē
out again they-come-out and the-bride to-her mother-and-father-to in-the-house
pāsī jāy Pasē sō ḫāt dādã wōr nē bījã ād'mī bhēgã
back goes Then six seven in-days the-bridegroom and other men together
thāī-nē lādī-nũ ānũ kar'wā jāy
having-become the-bride-of the-call to-do go

FREE TRANSLATION OF THE FOREGOING.

We are called Bhīls, and live among the mountains Originally our forefathers came here and so these mountains are called ours The marriage among us is performed in this way The parents, cousins, and uncles of the bridegroom meet together at his house and then go out to choose a bride for him Having chosen a bride in a particular village they go to her house and ask whether they would like to give their daughter to their son. If the parents of the girl are pleased with the offer, they give their consent, and wine worth one rupee is bought from the grogshop All drink it together there, and then the parents return home and commence the preparations In the first place the bridegroom is anointed with yellow turmeric, and the village people are invited to a feast of wine and kugri (grain and maize) After the feast is over they commence a dance and when that is over they return to their homes Then they all go with the bridegroom to the house of the bride for the marriage ceremony The bhābhī (brother's wife) of the bride joins the right hands of the bride and the bridegroom and takes them seven times round the fire Now the marriage is performed and the bridegroom comes out with the bride and they all return to the house of the bridegroom. There the bride and the bridegroom are received into the house, and they again come out, after which the bride returns to her parents After about a week the bridegroom, in company of several men, goes again to invite the bride to his house

jāy, nē lādī-nē pābhī lādī-nē nē wōr-nē jam'nā
they-go, and the-bride-of brother's-wife the-bride-to and the-bridegroom-to right
hāth bē haw'dāvī-nē ḫāt phērā phērā phēr'vē. Pasē
hands two having-caused-to-hold seven turns turns she-causes-them-to-turn Then
wōr pannī-nē bāhērō nīk'lē nē wanā-ḫāthē lādī pōn nīk'lē
the-bridegroom having-married out comes and him-with the-bride also comes-out
Wōr ī-nē gēr āvē tanā-ḫāthē lādī pōn āvē Pasē
The-bridegroom his to-house comes him-with the-bride also comes Then
wōr-nē nē lādī-nē wōr-nē gēr-mãy ghālē Pasē
the-bridegroom-to and the-bride-to the-bridegroom-of the-house-in they-put Then
bāhērã pāsã nīk'lē nē lādī ī-nē mā-bāp-nē garē
out again they-come-out and the-bride to-her mother-and-father-to in-the-house
pāsī jāy Pasē sō ḫāt dādã wōr nē bījã ād'mī bhēgã
back goes Then six seven in-days the-bridegroom and other men together
thāī-nē lādī-nũ ānũ kar'wā jāy
having-become the-bride of the-call to-do go

FREE TRANSLATION OF THE FOREGOING

We are called Bhils and live among the mountains Originally our forefathers came here and so these mountains are called ours The marriage among us is performed in this way The parents, cousins, and uncles of the bridegroom meet together at his house and then go out to choose a bride for him Having chosen a bride in a particular village they go to her house and ask whether they would like to give their daughter to their son. If the parents of the girl are pleased with the offer, they give their consent, and wine worth one rupee is bought from the grogshop All drink it together there, and then the parents return home and commence the preparations In the first place the bridegroom is anointed with yellow turmeric, and the village people are invited to a feast of wine and kugri (grain and maize) After the feast is over they commence a dance and when that is over they return to their homes Then they all go with the bridegroom to the house of the bride for the marriage ceremony The bhābhī (brother's wife) of the bride joins the right hands of the bride and the bridegroom and takes them seven times round the fire Now the marriage is performed and the bridegroom comes out with the bride and they all return to the house of the bridegroom. There the bride and the bridegroom are received into the house, and they again come out, after which the bride returns to her parents After about a week the bridegroom, in company of several men, goes again to invite the bride to his house

Bhīlī is the principal language of the hilly tracts of the Mewar State It is almost the same form of speech as that current in Mahikantha There is, however, a slight admixture of Mārwārī, especially round Kotra.

AUTHORITY—

HENDLEY, T H,—*An Account of the Mairwár Bhils* *Journal* of the Asiatic Society of Bengal, Vol xliv, Part i, 1875, pp 347 & ff

The Bhīlī spoken in the Khadak District of the Mewar State very closely agrees with the Bhīl dialect of Mahikantha

We may only note a few peculiarities.

The cerebral *l* is no more used, thus, *hãg'lō* for *hãg'lō*, all, *kāl*, for *kāl*, famine

An original *s* is usually changed to *h*, thus, *huēr*, Gujarātī *suwar*, pig But *dēs-mã*, in the country

The neuter gender is usually replaced by the masculine Thus, *jē mārē pāhē hai vī tārō hai*, what mine is that is thine Compare, however, *bē sōrã hatã*, two sons (*lit* children) were

In the verb substantive *hē* has been replaced by *hai* Thus, *tũ hai*, thou art, *ghanā nōkar haĩ*, many servants are Compare Mārwārī

In other respects the dialect agrees with the Bhīlī of Mahikantha as will be seen from the beginning of the Parable of the Prodigal Son which follows

[No. 3.]

INDO-ARYAN FAMILY. CENTRAL GROUP

BHĪLĪ OR BHILŌDĪ

(DISTRICT KHADAK, MEWAR STATE)

Kanāk	manakh-nē	bē	sōrã	hatã	Lōd'kē	wanī-nā	
A-certain	*man-to*	*two*	*sons*	*were*	*By-the-younger*	*his*	
ātā-hũ	kējyō	kē,	'mārā	wāṭā-nō	jē	māl	āvē
father-to	*it-was-said*	*that,*	*'my*	*share-of*	*what*	*property*	*comes*
ālō'	Nē	wanē	bē	sōrã-mã	vī	wãṭī	
give'	*And*	*by-him*	*two*	*sons-in*	*it-(property)*	*having-divided*	
dīdō	Nē	thōdā-k	dādā-mã	lōd'kē	hāg'lō	wag'lō	
was-given	*And*	*few-a*	*days-in*	*by-the-younger*	*all*	*together*	
karīnē	vēg'lā	dēs-mã	gīyō	Nē	vīvã	khub	majō
having-done	*distant*	*country-in*	*went*	*And*	*there*	*much*	*enjoyment*
karīnē	hāg'lō	kharāb	karī	dīdō	Nē		
having-done	*entire-(property)*	*waste*	*having-made*	*was-given*	*And*		
kharas	karvā	puthē	pēlā	dēs-mẽ	khub	kāl	
expenses	*were-done*	*afterwards*	*that*	*country-in*	*great*	*famine*	
pad'yō,	nē	ēvē	vī	bhukhō	mar'wā	lāgō	Nē	vī
fell,	*and*	*there*	*he*	*hungry*	*to-die*	*began*	*And*	*he*

pēlā sēr-nā ēk ādmī-pāhē jāinē rīyō Nē wanē
that town-of one man-near having-gone remained. And by-him

huēr sārwā khētar-mā mōkhlyō Nē wanē rājī thāinē
swine to-graze field-in was-sent. And by-him glad having-become

huēr-nā khāwā-nā kusā-hū pēt bharī-lidō. Nē
swine-of eating-of husks-with belly having-filled-was-taken And

bījē-kanē wanāy kāi nahī ālyō Nē jērē
by-other-anyone to-him anything not was-given And when

wanāy hōtē ājyō wanē kīyō kē, 'mārā ātā-nē
to-him sense came by-him was-said that 'my father-to

ghanā nōkar hai; nē wanāy khāwā khub jaḍē-hai,
many servants are; and to-them to-eat much obtained-is;

nē hū bhukhē marū hū. Hū uthīnē mārā ātā-pāhē
and I by-hunger dying am. I having-arisen my father-near

jāinē wanāy kai. 'ātā, mē Parmēsar-nē na
having-gone to-him will-say, 'father by-me God-to and

tārē mōrē pāp kīdhō hai; nē hū tārō sōrō kēvāḍwā
of-thee before sin done is; and I thy son to-be-called

harkhō nahī; pan marē nōkar rākhī lē.' Nē
like am-not; but me a-servant having-kept take. And

wī uthīnē ātā-pāhē āyyō
he having-arisen father-near came.

The Bhīlī spoken in the Kotra district of Mewar has been much influenced by Mārwārī, and may be considered as the link connecting that language with the Bhīl dialect of Mahikantha

The materials forwarded from Kotra are rather corrupt, and the grammatical remarks which follow are therefore given with some reserve On the whole, however, the texts are sufficient to show that the dialect under consideration is in reality, as might be expected from the locality within which it is spoken, a mixed form of speech

The palatals have developed to *s*-sounds, and *s* has been changed to *h* as in Mahikantha Thus, *pãs*, five, *vīh*, twenty *Ohh* is, however, often written instead of *s*, thus, *chhōrō* and *sōrō*, a son.

D between vowels is pronounced as an *r*, thus, *ghōrō*, a horse

So far as we can judge from the materials available *b* is sometimes substituted for *v* and *w* Thus, *bēg'lō*, far, but *vīh*, twenty

The neuter gender is often confounded with the masculine, thus, *kēhyō* and *kēyũ*, it was said, *nānū*, the younger son, *hōnu*, gold, *rupō*, silver, etc

The plural of strong feminine bases sometimes ends in *ī* and sometimes in *iyã*, thus, *ghōrī*, mares, *chhōriyã*, daughters

The suffix of the genitive is *rō*, or, sometimes, *nō*, thus, *bāp-rō* and *bāp-nō*, of a father The suffix of the dative is *nē*, thus, *chhōrā-nē*, to the son Occasionally *kō* is used instead, thus, *nōkar-kō*, to the servants

With regard to numerals we may note the form *ēk's*, one Here we have, apparently, the pleonastic *s* which is common in Jaipurī

'I' is *hũ* and *mũ*, case of the agent *maĩ*, genitive *mārō*, *mhārō*, and *mākō*, plural *hamō*, genitive *mhārō*

'He' is *wō*, oblique *unā* and *woanā* The interrogative pronouns are *kũn*, who? *kunā-rō*, whose? *hũ*, what? etc

The present tense of the verb substantive is —

Singular, 1	*hũ*	Plural, 1	*haĩ*
2	*hai*	2	*hō, haĩ*
3	*hai*	3	*hai, haĩ*

The past tense is *hatō* and *thō*, plural *hatā*

The finite verbs are inflected as in connected dialects Thus, *hũ jāũ hũ*, I go, *thũ jāvē-hai*, thou goest, etc

The past tense of transitive verbs is often combined with a subject in the nominative case Thus, *bētō kēhyũ*, the son said, *mũ gunō kīdō hai*, I (instead of *maĩ*, by-me) sin done is, etc.

The conjunctive present is often used as a future, thus, *mũ jāũ*, I will go The true future is formed from this tense by adding *gō*, plural *gā* Thus, *hũ kutũ-gō*, I shall strike

The verbal noun ends in *wō*, oblique *wā*; thus, *kut'wō*, to strike, *kusī kai wī lāgā* they began to make merry.

Note also the causative form *kēw'rāũ*, I may be called.

It is hoped that the beginning of the Parable of the Prodigal Son which follows will be sufficient to show the characteristic features of the dialect It will be

seen that the spelling is rather inconsistent. I have, however, corrected all serious mistakes in the original, where the Dēvanāgarī text in numerous instances was at variance with the transliteration.

[No. 4.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

BHĪLĪ OR BHILŌḌĪ.

(KOTRA, MEWAR.)

TRANSLITERATION AND TRANSLATION

Ēkē	mānkhī-nē	bē	sōrā	hatā.	Tinā-mē	nānū	
One	*man-to*	*two*	*sons*	*were*	*Them-among*	*younger*	
hatō	ap̣nē	bāp-ē	kāhyō	'bāp,	mārō	bhāg	mōy
was	*his*	*father-to*	*said.*	*'father,*	*my*	*share*	*me*
ālō	Pāchhā	tinā-rō	bhāg	vāṭī	dīdō.	Thōrā-k	
give.'	*Then*	*his*	*share*	*having-divided*	*was-given.*	*Few-a*	
dāmā	kārē	nānā	hatō	māl	bhēlō	kīdō	bāgīlō
days	*after*	*younger*	*was*	*property*	*together*	*was-made*	*far*
lēī-nē	hīdī	giyō	Wāy	khōṭā	kām-mē	khārū	
having taken	*having-gone*	*went.*	*There*	*bad*	*action-in*	*spent*	
kīdō	Pāchhā	hārō	khārū	karī	pūgō	unā	
was-made.	*Then*	*all*	*spent*	*having-made*	*after (?)*	*that*	
mulak-mē	jabrō	kāl	paḍyō.	Pāchhā	rō	nāgō-pul	
country-in	*mighty*	*famine*	*arose.*	*Then*	*he*	*distressed*	
thēī	gayō	Pāchhā	unā	mulak-mē	harīā	gharwālā-nē	
having-become	*went*	*Then*	*that*	*country-in*	*rich*	*householder-to*	
gayō	Pāchhā	unā	gharwālā	khētar-mē	hūar	charāvā	
he-went.	*Then*	*that*	*householder*	*field-in*	*swine*	*to-feed*	
mōkalyō.	Tārē	unā-rē	mū-mē	ēm	hatū	kē,	'hūar-rā
was-sent.	*There*	*his*	*mind-in*	*this*	*was*	*that.*	*'swine-of*
khāyēlā	chhōkrā	khāīnē	mā	pēṭ	bharū.'	Tārē	
eaten	*husks*	*having-eaten*	*I*	*my-belly*	*may-fill.'*	*Then*	
unā	bānū	kai	nē	ālyō.	Pāchhā	hōchīnē	
to-him	*to-anyone*	*anything*	*not*	*was-given.*	*Then*	*having-come-to-senses*	
kiyō,	'mārā	bāp-nē	kitlā	kām'wālā-nē	ghaṇā	rōṭā	hai,
said,	*'my*	*father-of*	*how-many*	*servants-to*	*many*	*breads*	*are,*
nē	mā	bhukhē	marū-hū.	Mū	uṭhīnē	mārā	bāp-gōṭē
and	*I*	*with-hunger*	*dying-am.*	*I*	*having-arisen*	*my*	*father-near*
jū,	unā	kēū	kē,	"bāp	mū	Bhagwān-rē	nē
will-go,	*him-to*	*will-say*	*that,*	*"father,*	*by-me*	*God-of*	*and*

thārē	āgē	gunō	kīdō	hai.	Pāchhē	mũ	āwō	nē	kē
of-thee	*before*	*sin*	*done*	*is*	*Then*	*I*	*such*	*not*	*that*
thārō	bēṭō	kēw'rāũ	Mōy	thārē	kām'wālã̃-mĩ̃-thī	ēk	harīkō		
thy	*son*	*I-am called*	*Me*	*thy*	*servants-in-from*	*one*	*like*		
banāw." '									
make" '									

GIRĀSIĀ OR NYĀR.

The Bhil dialect spoken in the eastern part of Marwar and Mewar along the hills bordering on Merwara and Marwar is known as the Nyā-Bhōlī, or Nyār dialect. It is also spoken in the south-eastern corner of the Sirohi State, where it is known as Girāsiā.

The most characteristic feature of this dialect is the frequency with which *ē* is substituted for other vowels; thus, *dēn*, wealth; *dēn*, day; *kārē-ē*, having done. In words such as *kwēō* or *kwīō*, sun; *āpēō* and *āpīō*, crow, etc., the *ē* is probably short.

Note also the frequent contractions such as *ayō* for *ayē-ē*, to him, etc.

The cerebral *ḷ* has been replaced by the dental *l*; thus *kōl* for *kōḷ*, famine.

The inflexion of nouns and verbs is, broadly speaking, the same as in the Bhil of Wālīrāmba. The suffix of the genitive is, however, *nō* as in Wārīāl; thus, *mārīā-nō*, of the servants. The forms of *kwīō*, to strike, is given as follows:—

Singular,	1. *kwīō.*	Plural,	1. *kwī-ē.*
	2. *kwī.*		2. *kwī.*
	3. *kwī.*		3. *kwī.*

Note also the pronoun *ōn*, this.

On the whole the dialect will be seen to agree with the Bhil of Wālīrāmba with an admixture of Wārīāl, though not to the same extent as is the case with the Bhil of Mewar.

Of the two specimens which follow the first is a version of the Parable of the Prodigal Son. It has been received from Jodhpur in Marwar. Only the first few lines have been reproduced. The second specimen is a short folk-tale from Sirohi. It will be seen that both represent the same dialect.

[No. 5.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

BHIL OR BHILŌRĪ.

GIRĀSIĀ OR NYĀR DIALECT. (JODHPUR.)

SPECIMEN I.

Ēk	kwīō-ē	bē	dīkrā	hōtā.	Ēnnē-nē-kē	kōtē	ēnnē	
One	man-of	two	sons	were.	Then-among-them	the-younger	the	
kōrē-ē	kēnē,	"bāpā,	hamārē	pāl	āvē	ēnē	sēt	mālē
father-to	said,	"father,	our	share	may-come	that	property	me
dē."	Tēnē	kōrē	āpē-nē	ēnē-kālē	mālē	dē.	Tēnē	dēn
give."	Then	he-the-father	the	property	divided	was-given.	Few	days
kōrē	kōtē	ēnnē	āpēō	sāb	sēt	kōrē	kōtē	
after	the-younger	son	the	all	property	together	was-done,	

par-dēsē pērō gīvō Uthē nāgāī-bāḍāī māyē sārū gumārē
foreign-country-to away went. Then riotousness-in all having-spent

dēdō Sārū khutā-kērē wanē-mal'kai-māhē mōtō kāl pārīyō
was-given All spent-after in-that-country-in great famine fell

Tērē wō nāgō pōrī hōvēnē ūbō rēyō, nē phōhhē
Then he destitute having-fallen having-become standing remained, and then

un mēl'kē rēwāī-pāyē rēiyō Tērē unē āpērē khētē-mē
that in-country citizen-near lived Then him-by his field-in

surā-rī dār chār'wā mēllīyō Tērē unē surā-rō chār'wā-hē
swine-of herd to-feed was-sent Then him-by swine-of feeding-of

khēr'khākō hōtō jinē-hī āpērō pēt bhēr'wa-rō mētō kīdū
husk was them-from his belly filling-of wish was-made

Pēn unē khēr'khākō-hī kanai nī āllīvō
But him-to husk-even by-anybody not was-given

[No. 6.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

BHĪLĪ OR BHILŌDĪ.

GIRĀSIĀ OR NYĀR DIALECT (SIROHI STATE)

SPECIMEN II.

Khumjī Thākōr Prēmᵃlō Nāwᵃtō bē bhāī hōā-rē Pēsē sōkᵃlu
Khumjī Thākōr Prēmlō Nāwtō two brothers were Then arrow

lē-nē Prēmᵃlē Nāwᵃtē kēō, 'ē Khumᵃjī Thākōr, īhē
having-taken by-Premlō by-Nāwtō it-was-said, 'O Khumjī Thākōr, thus

ãpᵃnu nãm nē-hē-nī rē Bē bhāī jāēnē wāvē-upēr bēhã,
our name not-is-not O (?) Two brothers having-gone well-on we-will-sit;

pãnīār āvē tērē gēlōlīō jīkēnē gērāpērā phōrāwã'
water-drawers come then arrow having-thrown earthen-pots we-will-break'

Phulᵃmãtī Rãnī pãnī bhērᵃwā-sēru āī. Pãnī bhērīō, sēr-thī
Phulmãtī queen water filling-for came Water was-filled, steps-from

thēkīē, sōkᵃlu jīkīyu wō gērō-parō phōrāvīō. Phulᵃmãtī
ascended, arrow was-thrown and earthen-pot was-broken. Phulmãtī

rãnī dhãmīē-thakē rāwᵃlē gīē Jāēnē dhēnīē-nē pēkārīā,
queen having-run palace-in went. Having-gone husband-to it-was-shouted,

'mārū bēhēru phōrāvīu' Pēsē dhēnīē bībᵃnōtō
'my water-pot was-broken' Then by-husband proclamation-of-banishment

lēkhīō. Pēsē bē-phār dīn hōā, Khumᵃjī Thākᵃrãē bhukh
was-written Then two-pahar day became, Khumjī Thākōr-to hunger

lāgī. Rōtā khāwā-rē sēru gērē āyā. Tērē bībᵃnōtō
began Bread eating-of for-the-sake in-house went Then proclamation

dēkhīō 'Dō hu mōdīu hē, bhālᵃtō jāu' Bhālᵃwā dukō
was-seen 'This what set-up is, seeing I-will-go' To-see he-began

Bāpē lēkhīō hē, 'atē pãnī pīwā-rō dhēram nē-hē Athē
By-the-father written is, 'here water drinking-of right not-is Here

ubō rē-nē pānī pīē, kālī gāē-ru rēgēt pīē'
standing having-remained water drinkest, black cow-of blood drinkest'

Pēsē Khumᵃjī Thākōr Prēmā bhāī sārē gīō 'Prēmā bhāī,
Then Khumjī Thākōr Prēmā brother near went 'Prēmā brother,

ētᵃrē ubā rē-nē pãnī nē pīã. Mārē bā-jī
here standing having-remained water not we-will-drink My father(-by)

bībᵃnōtō lēkhīō hē Pērā jāã pērā' Ēhēl gīā Jātā-
proclamation written is Off let-us-go then' Away (?) they-went While-

thēkā Ujãnī nēg'rī gēā Ujãnī nēg'rī-rō rājā usō bēṭō, kōī
going Ujain town they-went Ujain town-of king high sat, some
mōtīār jātã dēkhīā, sād dīdā, 'kām jōō, mōtīārī ?'
young-men going were-seen, words were-given, 'where do-you-go, youngsters ?'
'Sēr kurī-rō sēru nōkērīā jãã' 'Mārē-pērā rōō' Nōkērīī rīkhīī
'A-seer flour-of for servants wo-go' 'He with stay' Servants were-kept
Tērē unē rājā-rē ēk dīkērī hōtē, wāg lē gīō.
Then that king-of one daughter was, a-tiger having-taken went.
Jērē puthē wār hōē, 'dhãm'jō rō dhām'jō' Khum'jī Thākōr ṡērē
Then behind cry became, 'run O run' Khumjī Thākōr riding
ghōdā-pēr dhãmīō, vēn-wās-māhē gīō, wāg mārīō Prēm'lō Nāw'tō
horse-on ran, wood-in went, tiger was-killed Prēmlō Nāwtō
puthē āō. Wāg mārēnē churō jīkīō Wō churō dhōw'nā-rē
behind came Tiger having-killed dagger was-thrown He dagger washing-of
wās'tē wāvē-mãhē utērīō Tērē Prēm'lē Nāw'tē wāvē-mīhē dhēku
for well-in descended Then by-Prēmlō Nāwtō well-in push
dēu Tērē Khum'jī nē churō māhē pērīā Jērē Prēm'lō Nāw'tō
was-given Then Khumjī and dagger into fell Then Prēmlō Nāwtō
rājā-rī dīk'rī lēnē Ujãnī-rā rājā-gōdē gēō Rājī bōlō,
king-of daughter having-taken Ujain-of king-to went The-king said,
'kuna chōdāvīī ?' Prēm'lō kē, 'mē chōdīvīī.'
'by whom was she released ?' (Answered-) Prēmlō that, 'by-me was-she-released'
'Thē-mã chōdāvīī hē, thē-mãī-j pērī pēr'nāwã Chha mēhīnī
'You-by released was, you-to only now I-will-marry-her. Six in-months
lēgōn āvē-hē'
marriage coming-is'

FREE TRANSLATION OF THE FOREGOING

Once upon a time there were two brothers, Khumjī Thākōr and Prēmlō Nāwṭō One day Prēmlō Nāwtō took his arrows and said, 'O Khumjī Thākōr, if we go on in this way we shall not make a name Let us both go and sit down at the well When anybody comes to draw water, we will shoot the water-pot to pieces' So they did, and soon the queen Phulmātī came to fetch water After having filled her pitcher she ascended from the steps of the well, and they broke her pitcher by shooting an arrow at it. The queen Phulmātī fled to the palace and loudly complained to her husband that her pitcher had been broken Her husband then banished the two brothers

At noon Khumjī Thākōr became hungry and went home to get some bread When he saw the proclamation of banishment, he thought, 'what is this ? I will go and see' He found that his father had written as follows, 'it is not allowed to drink water here If you remain here and drink water, then you will drink the blood of a black cow'

Khumjī Thākōr then went to his brother Prēmlō, and said, 'brother Prēmlō, let us not stay here and drink water. My father has banished us, therefore let us be off.' So they went away.

On their way they came to Ujjain. The king of Ujjain from his elevated seat saw the young men coming and asked them where they were going. They answered that they intended to serve for a seer of flour, and so he asked them to stay with him and took them in his service

Now the king had a daughter. One day she was carried away by a tiger, and she cried out, 'make haste, make haste' Khumjī Thākōr mounted a horse and hastened after her into the wood, and killed the tiger Then Prēmlō Nāwtō arrived Having killed the tiger with his dagger Khumjī descended into a well in order to wash his dagger, and Prēmlō Nāwtō pushed him into the well, so that Khumjī with his dagger fell into the water. Then Prēmlō Nāwtō brought the king's daughter to the king of Ujjain. The king asked who had released her and Prēmlō answered that he had done it Said the king, 'since you have released her, you alone shall marry her, and the marriage shall be in six months'

MAGᴬRI OR MAGᴬRĀ-KĪ BŌLĪ.

In the north, Nyār approaches Mārwārī and has to its east a dialect of that language which in some characteristics agrees with Bhīlī, *viz*, the so-called Magᴬrī or Magᴬrā-kī bōlī. *Magᴬrō* means 'hill,' and *Magᴬrā-kī bōlī* is therefore simply 'hill-language' It is the dialect of the southern, hilly, part of Merwara, and is spoken by 44,500 people

Magᴬrī in most characteristics agrees with ordinary Mārwārī There are, however, some indications which show that the base of the dialect is identical with the various forms of Bhīlī spoken to the south

An *h* is often substituted for an *s*, thus, *hagᴬlō*, all, *huraj*, sun, *dōh*, ten.

The form *dıyā*, oye, corresponds to *dōyā* or *dōā*, i e, *dōlā* in Bhīl dialects, such as Rānī, Nōrī, etc

The inflexion of nouns and pronouns is essentially the same as in Mārwārī The suffix of the case of the agent is, however, *ē* or *nē*, as in Mālvī and Gujarātī Bhīlī Thus, *bhōlyē*, by the son, *bā-nē*, by the father This suffix is sometimes added to the adjective, and not to the qualified noun Thus, *vī-kē bā*, by his father, *thā rai bā*, by thy father

The suffixes of the dative are *ẽ*, and *nē* or *nai* Thus, *bāyẽ* and *bā-nē*, to the father, *ēk-nai*, to some one

The suffix of the ablative is *hũ*, thus, *bā-hũ*, from a father

The usual suffix of the genitive is *kō*, thus, *bā-kō*, of the father In the case of pronouns we also find the suffixes *rō* and *nō*, thus, *āpᴬrō*, his own, *mhānō* and *mhārō*, my, *thānō* and *thāıō*, thy. When the genitive qualifies a noun in the dative case it sometimes ends in *ā* and sometimes in *ē* or *ai* Thus, *gãıo-kā Pātīlẽ*, to the Patēl of the village, *vī-kē galai*, to his neck, *mharā bā-kai janãẽ*, to my father's servants

The suffix of the locative is *mẽ*, *mã* or *mãy*

The following are the personal pronouns :—

	I	We	Thou	You	He	They
Nominative	*mhũ*	*mhẽ*	*thũ*	*thẽ*	*ũ*	*ᴬrᴬ*
Agent	*mhẽ*	*mhã*	*thẽ*	*thã*	*ᴬrī*	*ᴬrã*
Genitive	*mhānō mhāro*		*thānō, thārō*		*unkō*	*unã kō*

Other pronouns are *kun*, who? *kāy*, what? *jakō*, who, *jī*, by whom, *jãẽ*, whom

The conjugation of verbs agrees with Mārwārī Thus, *mhũ hō*, I was, *mhũ jāũ-lā*, I shall go

Note finally the frequency with which the suffix *dō* occurs Thus, *dyādā*, days, *jōgōdō*, worthy, *muōdō*, dead, *gamyōdō*, lost

In most respects, however, Magᴬrī closely agrees with Mārwārī, as will be seen from the specimen which follows

No. II

INDO-ARYAN FAMILY. CENTRAL GROUP.

[illegible] OF [illegible]

[illegible] [illegible]

[illegible]

gōdē hālyō Pan ū al'gō-j hō ka vĩ-kē-bā vĩyẽ dīthō,
near started But he far-indeed was that him-by-of-father to-him was seen,
ai wāḷ kīdī, ar nhār vĩ-kī-galai lāgar bīchyā
and compassion was-done, and running his-in-of-neck having-stuck lines
dīdā Bhōlyē vĩyẽ kiyō ka, 'ē bī, mhẽ baikunth-
were-given By-the son to-him was-said that, 'O father, by-me heaven-
hũ ūndhō ai thārā diyã āgē pāp kīdō hai, ar thārō bholyō
from against and thy eyes before sin done is, and thy son
kainẽ jōgōdō na hũ' Pan bā-nẽ dharm-pūtā-hũ kiyō
to-be-called worthy not am' But the-father-by the-servants-to it-was-said
ka, 'hag'lā gābã-mã-hũ hak'rā kādar vĩyẽ pah'rāwō,
that, 'all garments-in-from best having-taken-out to-him put-on,
ar vĩ-kā hāth-mẽ bĩthī ai pagã-mẽ kār'dā ghālō, ar mhĩ khaĩ ar
and his hand-on a-ring and feet-on shoes put, and we will-eat and
majā karã Kyã-hārũ, ka ō mhārō bhōlyō muōdō hō, ar
merriment will-make. What-for, that this my son dead was, and
phēnũ jīyō hai, ar gamyōdō hō, phēnũ lādyō hai' Jadyũ vē
again alive is, and lost was, again found is' Then they
majā kar'bā lāgyā
merriment to-do began.

Vĩ-kō badō bhōlyō khēt-mãẽ hō. Ai jadyũ ātō ātō
His elder son field-in was And when coming coming
guwādā gōdē āyō tadyũ gāṭā bājā ar nāch'wā-kō kūk'bō sunyō
house near came then singing music and dancing-of sound was-heard
Ai vĩ āp'kā dharm-pūtã-mã-hũ ēk-nai bulār būghvō
And by-him his-own servants-from-among one-to having-called it-was-asked
ka, 'ō kāĩ hai, rē?' Vĩ wãyẽ kahyō ka, 'thārō
that, 'this what is, O?' By-him to-him it-was-said that, 'thy
bhāī āyō hai, ar thārai bā badō jīman kīdō hai Kyĩ-
brother come is, and by-thy father a-great feast done is What-
hārũ, ka ũ-nē hārō-hāb'tō dīthō hai' Pan vĩ rīh kīdī
for, that him-to safe-and-sound seen is' But by-him anger was-made
ar mãhẽ jāw'nō na chāhyō. Ĩ-hārũ wĩ-kō bā bār'nē
and in to-go not he-wished. For-this-reason his father outside
ār ũ-nē papōl'bā pūchh'bā lāgyō Vĩ bī-nẽ jīb
having-come him-to to-entreat to-ask began By-him the-father-to reply
dīdō ka, 'mhũ thārō at'rā barĩ-hũ gōl-pānō karũ-hũ, ar
was-given that, 'I thy so-many years-from service doing-am, and
kadyũ thārō kīvō na lōpyō, ar thĩ mẽẽ ēk ur'nyō hī
ever thy word not was-avoided, and by-thee to-me one kid even
na dīdō ka mhũ mhārī hīthīdĩ-kē hīthē majī kar'tō
not was-given that I my friends-of with merriment might-have-made

[illegible]

The Bhīlī dialect of Ratlam, in many characteristics differs from the connected forms of speech to the west and approaches the neighbouring Mālvī

The palatals are sometimes retained, and sometimes also changed to s-sounds. Thus, *chāk°rā̃-nē*, to the servants, *chhōrō* and *sōrō*, a son Similarly, we find both *s* and *h* corresponding to Gujarātī *s*, thus, *sag°lō*, all, *das*, ten *ham°jān°wā lāgō*, he began to entreat, *hō*, hundred, etc

The cerebral *d* between vowels is pronounced as an *r*, thus, *ghōrō*, Gujarātī *ghodo*, a horse

The cerebral *l* has disappeared, thus, *sag°lō*, Gujarātī *sag°lō*, all, *kāl*, Gujarātī *kāl*, famine, etc

With regard to the inflexion of nouns it should be noted that the neuter gender is on the point of disappearing Thus, we find *hōnō* instead of *hōnū*, gold, *at°lā warsī*, so many years, etc In the latter instance the adjective is put in the masculine and the noun in the neuter plural Similarly we find *jē mārō* (masc) *hē tē tārū* (neut) *hē*, what mine is that is thine

The plural of strong feminine bases ends in *yā̃* as in Rajasthānī, thus, *sōryā̃*, daughters

The ablative suffixes are *thī* and *ū*, thus, *bāp thī*, from a father, *sabā ū wcho*, all-from high, highest

The usual suffix of the genitive is *nō* Occasionally, however, the Mālvī and Mārwārī suffix *rō* is used instead, thus, *wanī des-rā rewāwārā-lanē*, to a citizen of that country

The personal pronoun of the first person singular is *hū* and *mū* as in Malvī 'We' is *hamō*, and 'you' *tamō* or *tamē* 'He' is *ū* or *wō*, genitive *ū-nō*, *unī-nō* or *wanī-nō*, plural *vī* and *vī-hēlā* The relative pronoun is *jō* and *je*, case of the agent *jene* 'Who?' is *kūn*, genitive *kī-nō*, oblique *kanī*

The present tense of the verb substantive is—

Singular, 1	*hū*, *ū*, *hē*	Plural, 1	*hai*, *hē*, *hā̃*
2	*hē*, *hai*	2	*ho*, *hai* *hē*
3	*hē*, *hai*	3	*hē*, *hai*

Instead of *hē* we also find *chhe*

The present and past tenses of finite verbs are formed as in other connected dialects Thus, *hū mārū-hū*, I strike, *tamō jāwō-hō*, you go, *unī-e māryo* he struck Note *ā lago*, he began.

The present participle is used as a present definite and an imperfect Thus, *khātā*, (they) were eating, *tū ma-rī-kanē sadā rētō*, thou art always living near me

The future is formed as in Mālvī Thus, *hū mārūgā*, I shall strike The conjunctive present is sometimes used instead, thus, *lahū*, I will say

The verbal noun ends in *nō* or *wō*, thus, *jānō*, to go, *ālwō*, to give.

The beginning of the Parable of the Prodigal Son which follows will be sufficient to show the character of this dialect as being a link between the western Bhīlī and Rājasthānī or, more especially, Mālvī

[No 8]

INDO-ARYAN FAMILY. CENTRAL GROUP.

BHĪLĪ OR BHILŌDĪ

(RATLAM STATE.)

Ēk ādʼmī-nē bē bētā thā. Lōṛē bētē bāp-nē
A-certain man-to two sons were. By-the-younger son the-father-to
kahṛ̃ū kē, 'ē bāp, tārā-kanē jō dhan hē, anā dhan-nī
it-was-said that, 'O father, thee-with what wealth is, that wealth-of
mārī pā̃tī pārī-ālō' Phēr bāpē pā̃tī pāṛī-ālī.
my share away-give' Then by-the-father share away-was-given.
Lōrō bētō dhan laīnē thōṛā dan pachhī bāhʼrēk
The-younger son wealth having-taken a-few days after very
vēgʼrō jātō-raṛō, nē tā̃ khōtā karm karīnē māl sagʼlō
distantʼ wentʼ; and there wicked deeds having-done property all
ujāṛī dīdō. Jārē sagʼlō ujāṛī chūkṛō tṛārē
having-squandered was-given When all having-squandered ceased then
unī dēś-mē̃ ghanō kāl paḍṛō Anē wanī-nē walhō paḍṛō Pachhī
that country-in a-great famine fell And him-to want fell Then
ū jāīnē wanī dēś-rā rēwāwārā-kanē rōṛʼgarē raṛō
he having-gone that country-of inhabitant-near in-service remained.
Jēnē unī-nē wan-mē̃ khēt-mē̃ hūar chārʼwā mōkʼlṛō; janābar
Whom-by him-to forest-in field-in swine to-graze was-sentʼ; the-beast
jē rūkhʼrā khātā tē ū-bhī khāwʼnō chāhʼvī-j, kōī
which shrubs ate that he-too to-eat having-caused-to-wish-verily, anybody
kā̃ī nī ālʼtō Pachhē unī-nē ēwō man-mē̃ hamʼkī āṛō anē
anything not (was-)giving. Then him-to such mind-in thought came and
kēwā lāgō kē, 'mārā bā-nā ghēr-mā ātʼlā majūr majūrī
to-say began that, 'my father-of house-in so-many labourers service
karī raṛā jē ōr khāṭā-pīā̃ atʼrō wāchāw vāchē-hai,
doing are who other-things eating-and-drinking so-much saving saved-is,
pan hū̃ bhukhē marū̃-hū̃. Hū̃ chālīnē mārā bāp-kanē jāū̃,
but I by-hunger dying-am. I having-startedʼ my father-near will-go,
anē kahū̃ kē, 'hē bāp, mē̃ Rām-nō khōtō karṛō chhē, anē
and will-say that "O fatʼher, by-me God-of ill done is, and
tamē-kanē pāp karṛō chhē. Hū̃ tārō chhōrō kēwāwā lāyak nī
thee-near sin done is I thy son to-be-called worthy not
ū̃; tamārā dāṛʼkṛā bhēgō ma-nē karī dṛō."' Pachhē ū
am; thy labourer like me-to having-made give"' Afterwards he

uthī-nē u-nā bāp-kanē gayō Thōrī-k dūr thō kē
having-arisen his father-near went Little-a at-distance was that

bāpē dēkhīnē awāl kīdī, nē sāmā dōdī-nē
by-the-father having-seen compassion was-made, and before having-run

galā-mā̃ hāth nākhī-nē bōkī dīdī Chhōrē unī-nē kayō
the-neck-on hand having-thrown kiss was-given By-the son him-to was said

kē, 'bāp, mē̃ Rām hāmō̃ nē tārā̃ dēkh'tā pīp kar'yō hē,
that, 'father, by-me God before and thy (in-)seeing sin done is,

tārō bētō thawā lāyak nī-hū̃' Pan bāpē chāk'rā-nē
thy son to-become worthy not-I-am' But by-the-father servants to

kahyō kē, 'anī bētā-nē hāū chunth'rū̃ kādīnē anē
it-was-said that, 'this son-to good clothes having taken-out this-to

pērāō, hāth-mā̃ vī̃tī anē pōgā-mā̃ jōdā pērāō, pachhē rōtō
put-on, hand in a-ring and feet-in shoes put, afterwards bread

karī khāiyē nē majā kariyē Kyū̃-kē, yō mārō bētō
having-done let-us-eat and merriment let-us-make Because, this my son

muā barābar thō, nē pāchhō jīvyō, khōwāī gayō-thō tē pāchhō
dead like was, and again is-alive, lost gone-was he again

maliyō' Pachhē wanā majā-mā̃ rājī thavā
is found' Then they merriment-in glad became

WĀGᵃDĪ.

Wāgᵃḍī is the dialect of a Bhīl tribe which is found in Rajputana and the adjoining districts. In the Mewar State we find them in the hilly tracts in the south-west. They are also found in the adjoining parts of Gwalior, Partabgarh, Banswara, and Dungarpur, and in the north-eastern corner of Mahikantha. A few speakers of Wāgᵃdī have also been returned from Rewa Kantha. The following are the revised figures:—

Mewar State	250,000
Banswara State	74,000
Dungarpur State	98,000
Partabgarh State	53,000
Gwalior Agency	2,000
Mahikantha	17,400
Rewa Kantha	75
TOTAL	525,375

Of the 53,000 speakers reported from Partabgarh 47,000 are stated to use a mixed form of speech called Mēwārī-Wāgᵃdī. No specimens are, however, forthcoming, and it has been found convenient to include the whole total under Wāgᵃdī. The language of almost the whole of Partabgarh is Bhīlī.

Specimens have only been received from Mahikantha. They exhibit a dialect which in most particulars agrees with Mālvī, in the inflexion of nouns and pronouns, the verb substantive, and the various tenses of the finite verb. Compare forms such as *mānalh-lē*, to a man; *bāp-nā* to the father; *bāp-kō*, of the father; *mũ*, I; *thō*, he was; *marũ-hũ*, I am dying; *jāũ-gā*, I shall go. The past tense of the verb substantive is sometimes formed as in Mālvī, singular *thō* plural *thā* and sometimes as in Mārwārī, singular *hō*, plural *hā*.

It is not, however, necessary to go into further details. The beginning of the Parable of the Prodigal Son which follows will be sufficient to show how closely Wāgᵃdī agrees with Mālvī.

[No. 9]

INDO-ARYAN FAMILY. CENTRAL GROUP.

BHĪLĪ OR BHILŌDĪ.

WĀGᵃḌĪ DIALECT. (MAHIKANTHA.)

Ēk	manakh-kē	dō	dāwᵃḍā	thā.	Na	wã-mãhī-lā	chhōtᵃkyā-na	
One	*man-to*	*two*	*sons*	*were*	*And*	*them-within-from*	*the-younger-by*	
bāp-na	kīyō,	'bāp,	anī	dhan-kī	pãtī	ma-na	dē'	Na
the-father-to	*it-was-said*	*'father,*	*this*	*wealth-of*	*share*	*me-to*	*give'*	*And*
ũ-na	vã-na	ũ-kō	dhan	bẽchī	dīdō	Na	thōḍā-k	dan
him-by	*them-to*	*him-of*	*the-wealth*	*having-divided*	*was-given.*	*And*	*few-a*	*days*
pachhā	nānᵃkyō	chhōrō	haghᵃrō	dhan	lēn	durō	dēś-mã	
afterwards,	*the-younger*	*son*	*all*	*wealth*	*having-taken*	*a-far*	*country-in*	
ḍarō	gīyō	na	uthē	khōṭī	chalᵃnī-mẽ	dhan	uḍā	
away	*went,*	*and*	*there*	*bad*	*conduct-in*	*the-wealth*	*having-(been)-wasted*	

dīdō Na ũ-na hagh'rō kharach kar dīdō pūchha
was-given And him-by all expenditure having-done was-given afterwards
mōṭō kār ũnī dēś-mẽ padvō, na ũ-kū phodā pad'wā lāgā
a-great famine that country-in fell, and him-to distress to-fall began
Na ũ jāna dus'rā ũnī dēś-kā rūwāś-ka-athē rīyō, na
And he having-gone another that country of native-of near remained, and
ũ-na ũ-kā khēt-mẽ gadurā charāwā sāru ũnī-na mōkhalyō Na jo
him-by his field-in swine feeding for him-for it-was sent And what
pharīyã gadurā khātā-hā, ũnī-mẽ-śũ āp'nō pēt bhar'wā kō man
husks the-swine eating-were, that-in-from his-own belly filling-of mind
chālyō, na ũ-na kōī dīdō nahī Na ũ śāw'dān huo,
went, and him-to (by)-any-one was-given not And he conscious became,
jadī ũ bōlyō, 'mārā bāp-kē kat'rā-ī majurīyā-na ghanī rōtī mala-ha,
then he spoke, 'my father-of how-many servants-to much bread being got-is,
pan mũ tō bhukā marũ-hũ Mũ uthna mārā
but I on-the-other-hand by-hunger am-dying I having-arisen my
bāp-kī nakha jāũ-ga, na wān kũ-gā, "bāp, mẽ
father-of near will-go, and him-to I-will-say, "O-father, by-me
Par'm-ēśwar-ka āgẽ na thā-ka āgẽ pāp karyō hē. Na ab thā-ko
God-of before and thee-of before sin done is. And now thy
bētō kēwāwā jōg mũ nī, ma-nē thã-kā ēk majur jũ
son to-be-called worthy I am-not, me-to thy one servant such-as
ganō"' Na ũ uth-ka āp-kā bāp-ka nakha gīyō.
count"' And he having-arisen his-own father-of near went.

The dialect spoken by the Bhīls in the Dhar State of the Bhopawar Agency has been so much influenced by the neighbouring Mālvī that it might just as well be considered as a dialect of that form of speech It will, however, be more convenient to deal with it in connexion with the other Bhīl dialects with which it agrees in some characteristic features

Pronunciation.—Final *a* (or *ā*) and *ē* are frequently interchanged, as is also the case in Khāndēśī and other connected dialects Thus, *ha* and *hē*, is, *karī-na* and *karī-nē*, having done, *yā* and *yē*, this

Ē and *ō* after long vowels are usually written *y* and *w* respectively, thus, *jāy* for *jāē*, he may go, *jāw* for *jāō*, go ye

Wa is sometimes written for *wō*; thus, *wa* and *wō*, he

The palatals seem to be pronounced as in the western Bhīl dialects, that is to say, as *s*, *z*, respectively, with or without aspiration This must be inferred from spellings such as *par-dēch-mã*, in a foreign country, *chhīr'kār*, government, etc. Compare also *dim'dimī wātī hē*, a drum is beaten, where *wātī* is the past participle passive of *wāj'nū*, to beat The corresponding verb in western Bhīl dialects is *wāj'wũ*, pronounced *wāz'wũ*

The soft palatal is, in western Bhīl dialects, often confounded with the corresponding hard sound and pronounced as an *s* The same tendency seems to prevail in Dhar where the emphatic particle *j* often takes the form *ch* It is, however, also possible that *ch* is the Marāthī form of the word, which also occurs in Khāndēśī

The hard aspirated palatal has become *h* in *hēdē*, on the border; compare Gujarātī *chhēdō*, border.

The same pronunciation of *ch* seems to occur in *par-dēch*, a foreign country, where it is written for an *s* This latter sound has regularly developed into an *h* Thus, *hōnō*, gold, *bah*, sit It is often, however. preserved in writing, thus, *das*, ten; *bīs*, twenty Considering the mixed character of the dialect it is very probable that *s* is often also preserved in pronunciation Thus a list of words which has not been reproduced contains both *hōnō* and *sōnō*, gold.

There is a strong tendency to cerebralize dental sounds Thus we find *dhaw'lō*, white, *hūd*, consciousness; *hutā*, slept, *vinā* and *vinā*, the oblique form of *wō*, he Compare Āhirī

B is used as in eastern dialects where Gujarātī has *v* or *w*, thus, *bī*, twenty; *bāl*, hair

There is no marked difference between aspirated and unaspirated letters Compare *wā̃* and *whā̃*, there, *ādō*, half; *ka-na 'āgyō*, he began to say; *nhāl* and *nālh*, throw, *mha-ka* and *ma-ka*, to me.

Nouns—The neuter gender has almost entirely disappeared The only trace of it which occurs in the materials available is the form *ladū̃*, it was said. It is usually replaced by the masculine, thus, *nāch'nō hunyō*, dancing was heard

Number.—The plural is formed as in western Bhīl dialects, thus *ghōdō* a horse; *ghōdā*, horses *ghōdī*, a mare, *ghōdī*, mares *Gāy*, a cow, adds *ā* in the plural as in Marāthī; thus, *gāyā*, cows *Āb'dō*, troubles, seems to be a Gujarātī form.

Case.—The oblique form is in most cases identical with the base Strong masculine bases, which end in *ō* or *ā*, take *ā* in the oblique form. In the plural there is an oblique form ending in *hōn* (compare Mālvī *hōn*) Thus, *ghar-ma*, in the house; *ghōdō* and *ghōdā*, a horse, *dhaw'lā ghōdā-kō khōjīr*, the saddle of the white horse; *nōkar-hōn-ka*, to the servants

The usual case suffixes are,—case of the agent, *nē* and *na*, dative, *kē*, *ka*, and *kū*; ablative *hī*, *hē*, and *sē*, genitive, *kō*, fem. *kī* oblique, *kā*, locative, *ma* and *mē*. Compare Mālvī. Occasionally we find forms such as *dhōr-kēr*, of the cattle; *ghar*, at the house, *hēdē*, at the edge; *bhūkō*, with hunger, and so on

Pronouns.—The personal pronouns are mainly the same as in Mālvī Thus, *hū̃* and *mē* I; *mē*, *mē-nē*, *mhayē*, *mahī* and *mai*, by me; *mhārō*, my; but also *mērī*, my. The plural of the personal pronouns is *ham* and *āpan*, we; *hamārō* our. *tam* and *tum*, you; *tamārō*, your.

The demonstrative and relative pronouns have an oblique form ending in *nā* or *na* (or *nā*, *na*, respectively) Thus, *vō* and *vī*, that; *vinā jhāḍ-kā nīchē*, under that tree. *yē* and *yā*, this, *ina kar'sān-na*, by that cultivator. The use of this form is not, however, fixed, and we also find forms such as *wā*, and *vi-kī kar'sān-kī lugāī* the wife of that cultivator. *Vī* in *vi-kī* is the base used before case-suffixes The plural of *wō* is *vī* or *vē*, genitive *vin-kō*; case of the agent *vin-na* and *vinā-na* Similarly are inflected *yē*, this; genitive *i-kō*; oblique *inā* *jō*, who; genitive *ji-kō*; oblique *janā* The base

ta occurs in *tina man.kyā ghar*, to that man's house. The relative *jō* is also used as a demonstrative Thus, *jō hag'lā mhārā-l ana hē jō thārā-j hē*, what all of-me-near is that thine-only is, whatever is mine, that is thine

'Who?' is *kūṇ*, genitive *l i-kō*, 'what?' is *lāī* and *kyā*.

Verbs.—The verb substantive forms its present tense as in Mālvī and some western Bhīl dialects. Thus, singular, 1, *hũ* and *hē*, 2 and 3, *hē*, plural, 1, *hā*, 2, *hō*, 3, *hē* The corresponding past tense is, singular, *thō* or *hatō* (*vhatō*), plural, *thā* or *hatā*

The old present is used as a contingent present, and it is inflected as in western Bhīl dialects and in Mālvī. Thus, *jāũ*, I may go, *jāy*, thou mayst go, plural, 1, *jāvẽ*; 2, *jāvō*, 3, *jāē* An ordinary present is formed by adding the verb substantive Thus, *vī pada-hē*, they fell.

The past tense is usually formed as in Mālvī, thus, *hũ gayō*, I went, *tum gayā*, you went, *bhūk lāgī*, hunger came The suffix *na*, which is common in Khāndēsī occurs in forms such as *rihānō*, he lived, *bharānō*, he entered

The irregular verbs mainly agree with Gujarātī and western Bhīl dialects Thus, *bah'nō*, to sit, past *bathō*, *khānō*, to eat, past *khādō*, *l anō*, to tell, past *l ahyō* and *kadō*, *lēnō*, to take, past *lidō* and *liyō*, and so on

The future is formed as in Mālvī. Thus, *tū dēgā*, thou wilt give, *milagā*, it will be found, *lēvo'gā*, i e, *lēōgā*, you will take, etc

The imperative agrees with Mālvī. Thus, *jā*, go, *dai-dō*, giving-give, *dyō*, give, *lijō*, you should take

The verbal noun ends in *nō*, *nā* and *vā*, thus, *ka-nā*, or *l a vā*, *lāgyō*, he began to say

The participles agree with Mālvī Thus, *āvo'tō*, coming, *rōtā l ar'nā*, bread should be prepared

The conjunctive participle is usually formed as in Gujarātī and western Bhīl dialects Thus, *karīnē* and *karīna*, having made, *vātī*, having divided Besides we occasionally also find forms such as *kar*, having done, *nhāk-l ar*, having thrown, etc

The specimen which follows will show that the Bhīl dialect of the Dhar State in most characteristics agrees with Mālvī, though it has still sufficient traces of a different origin.

[No. 10]

INDO-ARYAN FAMILY. CENTRAL GROUP.

BHĪLĪ OR BHILŌDĪ.

A POPULAR TALE.

(DHAR STATE, BHOPAWAR AGENCY)

Ēk bāwā-jī mhārāj nikʰlyā hēr jawārī-kī khātar Phirī ēk
An holy-father Mahārāj set-out a-seer jawar-of for. Then a

karʳsān bōlyā kī, 'bāwā-jī mhārāj, tum kā̃ jāwō?'
cultivator said that, 'holy-father Mahārāj, you where go?'

[Bāwā-jī kahyā] kī, 'bachchā, jahā̃ hēr jawārī milagā
[The-ascetic said] that, 'child, where a-seer jawar will-be-got

wā̃-ch jāwā̃' Phirī karʳsān bōlyā kī, 'pachhērī dhān
there-indeed I-go' Then the-cultivator said that, 'a-pasērī grain

par-dēch-mā̃ mila ta dhadī dhān apʰnō-ch laī
foreign-country-in if-be-got then a-dhadī grain mine-exactly having-taken

lō' Kī, 'hō, bachchā, dēgā, tō
take' (Answered the ascetic) that, 'Well, child, if-you-will-give, then

laī lā̃, yā̃-ch tham jāvā̃-gā' Phirī ākhō dan
having-taken we-take, here-indeed halting we-shall-go' Then whole day

bāl hākīna ghar gayā Phirī balʳdyā-ka chārā pānī
plough having-driven to-house he-went Then bullocks-to grass water

nhākyā Ādʳmī lugāī-ka dēkhīna kahyā kī, 'bāwā-jī
was-put. The-man his-wife-to having-seen said that, 'a-holy-father

mhārāj āyā, tā rōtā achchhā karʳnā Phirī
Mahārāj came, therefore bread good should-be-prepared Then

bāwā-jī-ka khilāwā̃-gā' Bāwā-jī-kā mēr-hī̃ uthyā, rōtā khāwā
the-holy-father-to we-will-feed' The-ascetic-of near-from he-arose, bread to-eat

bahī̃ gayā Rōtā khādā na phirī hutā Phirī lugāī
sitting went Bread was-eaten and then he-slept Then wife

dēkhīna bōlyā kī, 'jā, bāwā-jī-hī̃ wāt kar' Lugāī-nā
having-seen he-said that, 'go, the-holy-father-with talk make' The-wife-by

kadō, 'bāt kō, bāwā, ham hunā̃-gā' 'Kyā kaū,
it-was-said, 'story tell, father, we shall-listen' 'What shall-I-tell,

māī-kī bētī, wāt; bhūk lāgī.' Phirī bāwā-jī kahyā
mother-of daughter, story; hunger is-felt.' Then the-ascetic said

kī, 'wāt kahũ kī wātādī? Hukā mērī ãtadī Gām-kā
that, 'story shall-I-tell or short-story? Dry my bowels Village-of

gōyarā tīn pag-kā mirag jāy-ha Thārō dhanī kadī tar'wārvō
in-outer-field three feet-of deer going-is Thy husband if swordsman

hōy, ' tō chhīkār-kē mārē' Phirī vinā gām-kā patēl-kō
is, then game kills' Then that village-of headman-of

wād chōr rōj khāy Lugāī-nē jāy'na ād'mī-ka
sugarcane-crop thief daily eats The-wife-by having-gone man-to

uthāyā 'Gām-kā gōyarā tīn pag-kā mirag jāy-ha Tam
was-awakened 'Village-of in-outer-field three feet-of deer going-is You

uthīnē mār'wā jāw' Ād'mī bāwā-jī-ka kahyā kī, 'bāwā-ji
having-arisen to-kill go' The-man the-ascetic-to said that, 'holy-father

mhārāj, kã gavā mirag?' Kī-ka 'wād-kā khēt-
Mahārāj, where gone deer?' (Said-the-father) that 'sugarcane-of field-

ma gayā ha Kōī mārā-gā tō nām chhīr'kār
in gone is Someone will-kill then a-reward the-Government

dē-gā' Rōj vinā patēl-kā wād chōr khāī jāy
will-give' Daily that headman-of sugar-crop thief having-eaten used to-go

Ta wanā dan pãch das ād'mī wād-kā khēt-ka hēdē
Therefore that on-day five ten men sugarcane-of field-of on-border

bāthā chōr-ka pakad'wā hārū Phirī i-kū kir'sān-kū pakadvā
sat the-thief seizing for Then this cultivator-to it-was-seized

ka, 'yō-ch chōr ha Mērā wād-kā khānāwālā' Phirī
because, 'this-exactly thief is My sugarcane-of eater.' Then

vi-kī kar'chhān-kī lugāī dēkhīna bōlī kā 'ra bāwā-jī, mhārō dhanī
that-of cultivator-of wife having-seen said that 'O holy-father, my husband

kab āwa-gā?' Vinā dan bhōpō bad'wāī kar'tō tho
when will-come?' That on-day a-magician enchantment doing was

Ta wā kar'chhān-kī lugāī bāwā-jī-ka pūchha, 'mhārō dhanī
Therefore that cultivator-of wife the-ascetic-to asks, 'my husband

kab āwa-gā?' Ta bāwā-jī bōlvō kī, 'gām dim'dimī
when will-come?' Then the-ascetic said that, 'in-the-village drum

wātī hē Ji-kī whã hātī-pātī pīda-hē, ta tū-i jā,
beaten is What-of in-place division making-are, there thou-also go;

ādō wātā tu-ka mila-gā' Yā jāī karīna bhōpō
half share thee-to will-accrue' She going having-done magician

bad'wāī kar'tō whã chānda ubī Wō bhōpō vinā mīndā
enchantment doing there at-the-wall stood That magician that it

man'kyā-ka pūchha kī, 'mãg khānō dānō thārō' Ta ya
man-to asks that, 'ask food grain thine' Then she

chand-hī bōlī, 'ādō wãtō mhārō' Dō chār ād'mī wã-hī uthyā,
wall-from said, 'half share mine' Two four men there-from arose,

ta dākaṇ kī laī pakadī, kī, 'yā mhārā
then witch having-said having-taken she-was-seized, that, 'this my
manak khāī khāī gaī.' Phirī bāndī karīnē
man having-eaten having-eaten went.' Then bound having-made
lyāyā kachērī-mā. Phirī vi-kā ghar bāwā-jī wā̃-hī̃
it-was-taken court-in. Then her at-house the-ascetic there-indeed
whatā Phirī vi-kā ghar-mā bharāī-na khāī lēdō rōtō.
was Then her house-in having-entered having-eaten was-taken bread.
Dhōr-kēr kar'sān-kā chhōd didō. Phirī hāt-ma lak'dī
Cattle-of cultivator of loosing was-given Then hand-in a-stick
kākh-ma jhōḷī laīna kachērī-ma gayō. Agaḷ-bagal bahīna
the-armpit-in bag having-taken court-in he-went. At-side having-sat
pūchhō, 'iṇa kar'sān-na kā̃ī chōrī karī?' Ta
asked, 'this cultivator-by what theft was-done?' Then(-it-was-answered)
kī, 'bhāī, yē patēl-kā rōj wād khāī' Bāwā-jī-na
that, 'brother, this headman-of daily sugar-crop eats' The-ascetic-by
man-ma vichār bāndō na kadō kī, 'bhāī mānō, tō hū̃
mind-in reflection was-bound and it-was-said that, 'brother mind, then I
i-kī kar'sān-kī wāt kū̃ kē, hū̃ jātō thō gām Ta
this-of cultivator-of story tell that, I going was to-a-village. Then
phirī kar'sān dēkhīna bōlyō kā, "ra bāwā-jī, tū kāī jāy?"
again cultivator having-seen said that, "O holy-father, thou where goest?"
Tō mē kadō, "hēr jawārī-kī khātar." Kē,
Then by-me it-was-said, "a-seer jawar-of for" (Answered-he-)that,
"bāwā, pahērī hawā-pahērī dujō gām jāīna
"holy-father, a-pasērī with-a-quarter-a-pasērī another in-village having-gone
lēw-gā, ta dhadī dō dhadī āp'nā-kana-hī lē
you-will-take, then a-dhadī two dhaḍīs my-near-from having-taken
lījō" Ākhō dan nāī gērī-na tina man'kyā
you-should-take" Whole day plough having-driven that man-of
ghar āyā Bal'dyā-ka chārō-pūlō nhāk-kar ād'mī bōlyō,
to-the-house (we-)came. Bullocks-to grass-bundle having-put the-man said,
"āj bāwā-jī āyō, ta rōtō āchhō ijjat-kō
"today a-holy-father came; therefore bread good dignity-of
kar'jō, i-ka khilāwā̃-gā" Phirī bhit'rō bharāī gayō.
you-should-make, him we-shall-feed." Then inside having-entered he-went
Rōtā khāy-pī-kar khāt'lā nhāk-kar hui gayā Lugāī-ka
Bread having-eaten-drunk bed having-spread sleeping went. The-wife-to
kaī kī, "jā, bāwā-jī-hī̃ wāt kar." Ākhō dan i-nē mha-ka
it-was-said that, "go, holy-father-with talk make" Whole day him-by me-to
bhūkō māryō Ta mhayē wād-kā khēt-ma mēlyō,
with-hunger it-was-struck Therefore by-me sugarcane-of field-in he-was-sent,

kī, "tīn pag-kā mirag wād-kā khēt-ma gayō. Tū jāina
that, "three feet-of deer sugarcane-of field-in went Thou having-gone
māra-gā, ta chhīr'kār tū-ka mām dē-gā" Mha-ka bhūkō
will-kill, then Government thee-to reward will-give." Me-to with-hunger
māryō ta mahī chalākī karīna wād-kā khēt-ma
was-killed therefore me-by deceit having-made sugarcane-of field-in
mēlyō Phirī i-kī lugāī dēkhīna bōlī, "bāwā-jī, mhārō dhanī
he-was-sent Then his wife having-seen said, "holy-father, my husband
kab āwa-gā?" Ta mha-ka rih āvī gī Tō
when will-come?" Then me-to anger having-come went Then
bhōpō wad'wāī kar'tō jahā̃ mai mēlī kī, "bhōpō
magician incantation making where by-me she-was-sent that, "magician
bōla kharī kī, 'thārō khānō dānō mā̃g'" Tō may
says certainly that, 'thy food grain ask'" Then by-me
kadō kī, "ohānda ubī rāinā kāja kī,
it-was said that, "wall-at standing having-remained thou-shouldst-say that,
'ādō wā̃tō mhārō'" Ta yā chalākī karīna dōi man'ka
'half share mine'" Then this trick having-made both persons
āb'dō pādyā Ta in-ka ohhōd dō' Vī in-kā ghar
troubles were-caused Then them releasing give' They their to-house
gayā, na bāwā-jī dujā gām-kī wāt lī-lī
went, and the-ascetic another village-of road taking-took.

FREE TRANSLATION OF THE FOREGOING

A mendicant ascetic once set out to collect a seer of *juārī* (a kind of grain) He met a peasant who asked him, 'holy father, whither are you going?' 'My son,' replied he, 'I am going to look for a seer of *juārī*.' 'Then,' said the peasant, 'you may, perhaps, get five seers if you wander abroad, but if you will accept it from me I will give you a whole *dhadī* (ten seers).' 'My son,' said the ascetic, 'if that is what you will give, I will accept it, and in the meantime I will wait here' So the peasant stayed on there the whole day driving his plough, and then both went to his house When he got home the peasant foddered and watered his bullocks, and then, with a meaning look,[1] said to his wife, 'the holy father is come Make some good bread that we may feed him' Then he left the ascetic (hungry where he was outside the door), and going in himself sat down to his evening meal When he had finished his supper he turned in to bed, and with a wink to his wife said, 'go outside and have a talk with the holy father' So she went outside to the ascetic and said, 'holy father, tell me a story.' 'Daughter of my mother' (a term of respect), said he, 'shall I tell you a long tale or shall it be a short one, for my belly is drying up with hunger? In the fields outside the village there is a three-legged deer If your good man is anything of a swordsman, let him go out and kill it'

Now, a thief used to steal sugarcane from a field of the headman of the village The woman went to her husband and roused him saying, 'there's a three-legged deer

[1] The peasant's offer was an empty boast, which he had not expected the ascetic to accept. Now he winks to his wife to get him out of the fix He has not the slightest intention of giving the holy man the promised ten seers.

going about in the fields outside the village. Get up and go and kill it.' The peasant said to the ascetic, 'holy father, where has the deer gone?' He answered, 'it is in the sugarcane field. If anyone kills it, he will get a reward from Government.' Now, that thief used to steal the headman's sugarcane every day, and on that day half-a-dozen men had hidden themselves in a corner of the field to catch him. When the peasant came they rushed out and caught him, the headman crying, 'this is the very thief, the eater of my sugar.'

Bye and bye, the peasant's wife began to ask the ascetic, 'holy father, when will my good man come back?'

Now, on that day a wizard was driving the devil out of a sick man, and when she asked the ascetic this question he replied, 'do you hear that drum being beaten in the village? They're dividing things there, and if you go you will get half the things they are giving.' So she went to where the wizard was driving out the devil, and hid behind the wall. Then began the wizard to address the invalid. 'Ask for your food and grain.' The woman cried out from behind the wall: 'O, but half of it is my share!' Then three or four men jumped up and seized her as witch, while the wife of the invalid cried out, 'this is the baldame that is eating my good man.' So they bound her and marched her off to the judge's court.

In the meantime the ascetic waited there, at the door of the peasant's house. As soon as the coast was clear, in he went, ate up all the bread he could find, and let all the cattle loose from their stalls. Then stick in hand and wallet under his arm, he marched off to the court. He sat down in a corner and asked what theft the peasant had committed. 'Brother,' said they, 'this fellow has every day been stealing the sugarcane of the headman.' Then the ascetic considered to himself and said, 'brothers, listen and I will tell you the story of this peasant. I was on my way to a certain village, and this peasant saw me and asked me where I was going. I said, "to get a seer of *juari*." Said he, "if you go elsewhere you may get five seers or a little more, but if you will accept from me you will get ten or twenty seers of grain." So we worked at the plough the whole day, and at eventide went to his house. He gave grass and water to his bullocks, and said to his wife, "there is the holy father. Make good bread that we may feed him." Then, in he goes himself, has his bread and water (with nary a sup for me), spreads his bed and goes to sleep. All he does for me is to tell his wife to go and talk to me. He kept me hungry the whole day, so I sent him to the sugarcane field with a yarn about a three-legged deer to be found there. I told him that if he went and killed it he would get a reward from Government. I simply played this trick and sent him to the sugarcane field because he had kept me hungry. After a while his wife looked at me and asked when her husband would be back, so I sent her off to where the wizard was working his hocus-pocus, telling her that if the wizard should say "ask for your food or grain," she was to hide herself behind the wall and cry out "half of it is mine." By playing off these tricks upon them, I got them both into trouble. Now please let them go.' So the peasant and his wife trudged off to their home, while the ascetic took his way to another village.

[1] The wizard is making the devil go out of the sick man with offering he will take a deposit from his victim. The devil is, of course, supposed to reply through the mouth of the invalid.

[2] She misses the meaning of the question. The wizard was asking the devil what offering he wanted. She thought he was telling the sick man to take all there was for the imaginary distribution. When she claimed a half share, the friends of the sick man naturally took her for some one in league with the devil, and acted with the promptness native to such an occasion.

The Bhīl dialects described in the preceding pages connect the form which the language assumes in Mahikantha with Mārwārī in the north and Mālvī in the east We shall now proceed to a group of dialects which may be properly classed as links connecting the dialect of Mahikantha with Nīmādī in the east and Standard Gujarātī in the west.

Bhīlī is, to a great extent, spoken all over Rewakantha The principal dialect of the Sunth State is a form of that language It is known under different names such as Anārya and Pahādī, and the number of speakers has been estimated at 13,500 A list of Standard Words and Phrases has been received from Rampur. It represents a dialect which is very closely related to that spoken in Mahikantha It will be sufficient to draw attention to a few points in which it differs

Ē may be substituted for *ō* in *ohēr* and *ghōr*, house

With regard to the inflexion of nouns and pronouns we may note forms such as *sōrīyē*, daughters, *sōrīyā̃-nē*, to daughters, *ādᵊmīyō*, men, *amō*, we, *tamō*, you, etc

The present tense of the verb substantive is, singular, 1, *h̲ũ*, 2 and 3, *h̲ē*, plural, 1, *h̲ē*, 2, *h̲ō*, 3, *h̲ē* The past tense is *hētō* or *yētō*, plural *hētā*

The present tense of finite verbs is similarly formed, thus, *h̲ũ mārū-h̲ũ*, I strike, *tu mārē-h̲ē*, thou strikest, *amō mārīē h̲ī*, we strike, and so on The future of the same verb is, singular *mārē̜h̲*, plural 1, *mārᵊh̲ũ*, 2, *mārᵊh̲ō*, 3, *mārᵊh̲ī*.

Bhīlī is the principal language of the eastern part of the district of the Panch Mahals, which consists of the talukas of Jalod and Dohad Their dialect is sometimes, like other Bhīl dialects in Gujarat, called Kālī Parᵊjī It does not differ much from that spoken in Mahikantha The following points may be noted

Ē is often used when the Mahikantha dialect has *ī* or *a*, thus, *ē-nũ*, his, *tē-nē*, by him, *h̲avēr*, Gujarātī *savār*, morning, etc

The usual suffix of the ablative is *thō*, inflected like an adjective, thus, *hũ vīgᵊlī-thō āiō*, I have come from far off

The plural of feminine bases ending in *ī* ends in *jyẽ*, thus, *ghōd-jyẽ*, mares

The forms *amō*, we, *tamō*, you, and *tē*, they, seem to be in regular use, no other forms occurring in the materials available

The present tense of the verb substantive is *sī* in all persons and numbers The corresponding past tense is *hētō*, plural *hētā*

With regard to the inflexion of finite verbs we may note forms such as *Iamō mārᵊjyē*, we strike, *hamō jāyē-sē*, we go The past tense of *jāiũ*, to go, is *gyō*, plural *gyā* The future of *mārᵊiũ*, to strike is, singular 1, *mārᵊh̲ē*, 2, *mārᵊh̲ī*, 3, *mārᵊh̲ē*, plural 1, *mārᵊh̲ũ*, 2, *mārᵊh̲ō̃*; 3, *mārᵊh̲ē* Note also the form *ālẽ*, I will give

In most respects, however, the Bhīlī of Panch Mahals is the same as that spoken in Mahikantha Thus, *j* is pronounced as a *z* in the same cases as in Mahikantha, *h* has the same two sounds, etc There are, however, no instances of the substitution of the hard for the soft consonant, of the past tense ending in *jyũ*, etc

The short specimen which follows will be sufficient to give an idea of the character of the Bhīlī of Jalod The dialect spoken in the other talukas of eastern Panch Mahals is stated to be almost identical

[No 11]

INDO-ARYAN FAMILY. CENTRAL GROUP.

BHĪLĪ OR BHILŌDĪ

(JALOD TALUKA, PANCH MAHALS)

Ap'dī dhāhī ḫavēr-nī sar'wā gaī-tī Tī-nī kēy'dī gēr hētī;
Our cow morning-of to-graze gone-was. Her she-calf at-house was;
ē-thī dhāhī tī-nē sātī-nē ē-nũ hēt waṭādē-sē 'Bhāī tũ
therefore the-cow her-to having-licked her love showing-is 'Dear(-brother) thou
kēy'dī sōd. Kēy'dī dhāw'tī thāy ēt'rē hũ dhāhī-nũ dud tān'wā bēḫũ'
the-calf untie The-calf sucking may-be that-in I the-cow-of milk to-draw sit'
'Āī ḫag'ḷũ dud kādē nathī lē Phōrũ dud kēy'dī ḫārũ rās'jē'
'Mother all milk having-drawn not take. Some milk calf for keep'
'Ghanũ tājũ bhāī.' 'Bā dhāhī-nũ dud pīwũ ma-nē ghanũ tājũ lāgē-sē.'
'Very well dear' 'Mother cow-of milk to-drink me-to very well appears.'
'Lī, phōrũ dud pī Ḫãjē rōtō khātã wār'ḫũk dud ālẽ'
'Take, a-little milk drink In-the-evening bread eating more milk I-will-give'

FREE TRANSLATION OF THE FOREGOING

Our cow had gone to graze in the morning, and the calf was left at the house The cow licked it and thus showed its affection (Said the mother), 'my dear, untie the calf. I will milk the cow so that the calf can suck' 'O mother, don't take all the milk, leave a little for the calf' 'Very well, dear' 'Mother, I am very fond of cow's milk.' 'There, drink a little To-night I will give you more with your supper'

The Bhīlī of the Jhabua State is very closely related to the dialect of the Bhīls of the Panch Mahals I shall only draw attention to a few points

A final *ũ* is often lengthened to *ũ̃*, thus, *hũ̃* and *hũ*, I

Though the palatals are pronounced as *s* and *z* respectively we sometimes find forms such as *chāl* and *sāl*, go, *chhēṭī* and *sēṭī*, far. They can only be considered as attempts at a learned orthography

The masculine gender is occasionally used instead of the neuter Thus, *āp'dō dhan*, his property, *hag'lō*, all

Feminine *ī*-bases form their plural in *īyē*, thus, *sōrīyē*, daughters, genitive *sōrīyõ̃ nō* Similarly *bai ē*, women, from *baiyar*, a woman The oblique plural sometimes ends in *ũ̃* instead of *õ̃*; thus, *yō ghōdō hēt'rā war'hũ̃-nō sē*, how old is this horse?

With regard to personal pronouns we may note the plural forms *hamũ*, we, and *tamũ*, you

'He' is *tyō* and *pēlō*, plural *pēlā* and *tī*, genitive *tīhū-nō* Note also the oblique form *tinā* in *tinā dēh n ã̃*, in that country, *tin-ē*, by him

The relative pronoun is *jō*, who Who? is *kōn*, genitive *kō-nō*, whose?

The present tense of the verb substantive is *sē* in all persons and numbers It is added to the conjunctive present in order to form the ordinary present of finite verbs Thus, *hũ mā ũ sē*, I strike, *hamũ mārīyē sē*, we strike.

The future of the verb *mār'wũ*, to strike, is formed as follows —

Singular, 1 *mārī*	Plural, 1 *mār'hũ*.
2 *mār'hī*	2 *mār'hō*
3 *mār'hē*	3 *mār'hē*

So also *hũ kī*, I shall say

Note finally the curious form *kar'tēlō*, he was doing This *l*-suffix is common in Ali Rajpur See p 52

The beginning of the Parable of the Prodigal Son which follows will show how closely the Bhīl dialect of Jhabua agrees with the form of the language current in the Panch Mahals

[No 12.]

INDO-ARYAN FAMILY — CENTRAL GROUP.

BHĪLĪ OR BHILŌDĪ.

(JHABUA STATE, BHOPAWAR AGENCY)

Kō-ēk ād'mī-nē bē sōrā hatā Tinā-mã̃-thō nānāē ba-nē
Certain one man-to two sons were Them-in-from by-the younger father-to
kēdō, 'ē bā, dhan-mã̃-taō jō mārō wã̃tō hōy tvō ma-nē
it-was-said, 'O father, wealth-in-from which my portion may be that me-to
ālī-dē' Tērã̃ tinē tīhū-nē āp'dũ dhan wã̃tī ālyū
having-given-give' Then by-him them-to his-own wealth having divided gave-give

Chapter Ten — Of Equipment and Supplies

Every Scout must carry a knife, a length of cord, and a signaling mirror. The knife should be kept sharp and never used on living trees. The cord should be long enough to make a shelter or a snare. The mirror is for calling help when the troop is lost or injured.

Knots worth knowing: the bowline, the clove hitch, the sheet bend, and the taut-line hitch. Practice tying them blindfold. Knots that work in the dark are the ones that matter.

Water purification: boiling for one minute, iodine tablets, or a filter. Never drink from a stagnant pool without treating it first. Carry at least two days' worth of water between sources.

Footwear: broken in before the hike, dry after the hike. Blisters are the most common injury on long hikes and almost all of them are preventable.

Map and compass: orient the map to the north, take a bearing, walk the bearing, check every landmark against the map. Do not trust a compass near iron or steel.

Emergency kit: bandages, antiseptic, tweezers, a whistle, a small flashlight, and enough food for one extra day. Check the kit before every hike and replace what is used.

The Bhīl dialect spoken in the Ali Rajpur and the Barwani States of the Bhopawar Agency is a mixed form of speech, and in many characteristic features agrees with Rājasthānī, or, more especially, with Nimādī It is sometimes also called Bhilālī, or, in Barwani, Rāth'vī Bhilālī The Bhilālas are a mixed tribe, half Bhīl and half Rajput, and the Rāthavas are one of the minor sub-divisions among them With regard to the dialect of the Rāthavas of Chhota Udaipur, see below, pp 60 and ff

The Nōrī dialect of Ali Rajpur, on the other hand, is quite different and will be separately dealt with, see pp 105 and ff below

The specimens forwarded from Ali Rajpur and Barwani, and professing to be written some in Bhīlī and some in Bhilālī, exhibit the same form of speech, and they will, therefore, be dealt with together

The broad pronunciation of a short *a* as *ō* or *á* is very marked Thus, *ghōr*, a house, *mōrũ*, I am dying, *kōrīnē*, having done

The palatals and *s* have the same sounds as in Western Hindī Thus, *chāl*, go, *chhōrī*, a daughter, *jō*, who, *sāt*, seven

V, *w* becomes *b* as in Rājasthānī where Gujarātī and the Western Bhīl dialects have *v* and *w*, thus, *bīs*, twenty, *baras*, a year.

The cerebral *l* is sometimes changed to *l* and sometimes confounded with *n*, thus, *kāl* and *kāl*, famine; *jōḷ* and *jōn*, near

With regard to the formation of words we may note the frequent use of the suffix *lō*, thus, *wārũ* and *wār'lũ*, good, *ghōdō* and *ghōd'lō*, horse, *ghōdī* and *ghōd'lī*, mare, *uch'lō*, high, *hatō* and *hat'lō*, he was, *gayā* and *gayēlā*, they went, *khāt'lā*, they were eating, *mār'tō* and *mār'tēlō*, beating, etc

This use of the suffix *lō* is of interest because it agrees with the use of the corresponding suffix *illa* in Māhārāshtrī Prākrit.

Nouns —The neuter gender is very often replaced by the masculine, especially in Barwani Thus, *sōnũ* (Ali Rajpur) and *sōnō* (Barwani), gold, *khōtō kām*, a bad deed, *tārō nām*, thy name

The plural is formed as in other Bhīl dialects Thus, *chhōrō*, a son, *chhōrā*, sons *chhōrī*, a daughter, *chhōrī* and *chhōrīyã*, daughters In Barwani the plural of strong feminine bases ends in *nā* as in Nimādī, thus, *ghōd'lī-nā*, mares The suffix *nā* is also used in the obliquo plural of masculine bases, thus, *ād'mī-nā-nō*, of the men

An *s* is often added to the base, especially in Ali Rajpur Thus, *bās*, a father, *bēto* and *bētōs*, a son, *bhāī* and *bhāīs*, a brother, *bōh'nīs*, a sister Compare the similar pleonastic *as* in Jaipurī.

The obliquo singular sometimes ends in *ē* or *yā*, thus, *bāhāsē-n*, of a father, *bāhāse-jōl*, to the father, *mān'syā-nō*, of a man

The usual case suffixes are,—case of the agent *ē* and *nē*, dative *nē*, *khē*, *la* and *kājē*; ablative *sē*, *sũ*, *thī* and *kathī*, genitive *n*, *nō*, and *kō*, locative *mā* and *mō* Thus, *bāhāsē* (Ali Rajpur) and *bās-nē* (Barwani), by the father, *bāp-lājē*, to the father, *dahād'kyā-nē*, to the servants; *mē-khē*, to me, *sukh-sē*, in happiness, *sarag-sũ*, from heaven, *kuwā-mā-thī*, from in the well, *bāhāsē-n*, of the father, *bāp-lō*, of the father, *Chānd'pūr-nō*, of Chandpur, *ghōr mā*, in the house, *khēt-mō* (Barwani), in the field

Pronouns.—The following are the personal pronouns —

mẽ and *hũ*, I	*tũ*, thou	*pōlō*, he.
mē-khē, *mi-sē*, to me		*pōlā-kājē*, *tē-khē*, to him.
mārhō, *mārō*, my	*tārhō*, *tārō*, thy	*pōlān*, *tērhō*, his.
(h)amū, we	*tuhu*, *tamū*, you	*pōlā*, they.
(h)am-rō, our	*tuhᵃrō*, *tamārō*, your	*pōlān*, their

Demonstrative pronouns are *yō*, this, genitive *ērhō*, oblique *inā*, *wō*, that, dative *ō-kha*, oblique *unā* A demonstrative base *cha* occurs in *chō*, that, *chahã*, there, *chē*, then, etc.

The relative pronoun is *jō* and *jē*, which. 'Who?' is *kun*, genitive *kunin*, 'what?' is *kāi*, etc

Verbs —The present tense of the verb substantive is formed as follows.—

Singular, 1. *chhũ*, *chhaũ*	Plural, 1. *chhē*.
2. *chhē*	2. *chhō*, *chhē*.
3. *chhē*	3 *chhē*.

The past tense is *hatō*, *hatᵃlō* or *hōtᵃlō*, plural *hatā*, etc

The conjunctive present of finite verbs, which is often used as an ordinary present, is formed as in other Bhīl dialects. Thus, *mẽ mārũ*, I strike, 2, *mārē*, 3, *mārē*; plural, 1, *mārᵃjē*; 2, *mārō*; 3, *mārē*.

The ordinary present and past tenses are regularly formed, thus, *pōlā jāē-chhē*, they go, *tuē māryũ* (or *māryō*), thou struckest.

The present participle, with the addition of the suffix *lō*, is used as a present definite and an imperfect Thus, *mẽ māratᵃlō*, I am striking, I strike, *khātᵃlā*, they were eating.

The future of the verb *kutᵃnō*, to strike, is—

Singular, 1. *kutīs*	Plural, 1. *kutᵃsũ*
2. *kutᵃsī*	2 *kutᵃsī*
3 *kutᵃsī*	3. *kutᵃsī*

In Barwani the periphrastic forms *mẽ mārũgā*, I shall strike, etc, are used besides, as is also the case in Nīmādī.

The verbal noun ends in *nō*, oblique *nē* (*nyā*, or *na*) Thus, *mārᵃnō* to strike; *chārᵃnē*, in order to graze, *nachᵃnyān nād*, sound of dancing, *jāna-nō man*, intention to go. Occasionally we also find forms such as *bharᵃwā*, to fill (Barwani).

The conjunctive participle ends in *ī* or *īnē* (*īna*), thus, *khāī*, having eaten; *kōrī-nē*, having done; *uthīna*, having risen The final *ī* is sometimes dropped. Thus, *mōr guilō*, he had died.

The two specimens which follow have been received from Ali Rajpur as representing the so-called Bhīlī spoken in that State The first is the beginning of the Parable and the second is the deposition of a witness. They have been prepared at different times and are quite independent of each other

[No 12.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

BHILÎ OR BHILÔDÎ.

(ALI RAJPUR STATE)

SPECIMEN I.

Kudu mānʰsēn dui pōryā hatʰlā Tērhā-mān nāhālē-pōrē
A-certain man-of two sons were Them-among by-the-younger-son
kahyũ, 'āpʰnā māl-dēkhō māhʰrō wātō mē-ṣē dē.' Waḷī thōdā
it-was-said, 'your property-from my share me-to give' And few
dāhʰdā-mãẽ nāhālē-pōrē sāru ēkʰthā karīna dūr dēś-mā guyō,
days-in by-the-younger-son all together having-made far country-to he-went;
walī chahã̃ sārō māl kharch kōrʰnā-par pōlā muluk-mā mōtʰlō kāl
and there all property spent making-after that country-in big famine
padʰyō Tihĩ pōlā-kājē sākʰdāi pōdʰnē mandī Tīhĩ pōlā muluk-mā-nā ēk
fell Then him-to distress to-fall began Then that country-in-of one
mānʰsēn chahã̃ rahyō Pōlē tō tē-sē suwar chārʰnēn-wadē āpʰnā
man-of near he-stayed By-him then him swine feeding-of-for his
khēt-mā mōkʰlō Tīhĩ suwar jō-kāi khāi chō pōlō khāin jīvō,
field-in was-sent Then swine whatever ate that he eating became,
waḷī tē-sē kōnē kãhĩ khānē-wadē dēdhō nihĩ
but him-to by-anybody anything eating-for was-given not.

[No. 13]

INDO-ARYAN FAMILY. CENTRAL GROUP.

[illegible]

(The Eastern Story Telling Agency)

SPECIMEN II.

[illegible]

Wal'to mō thānā-mā nīhī gayo Ne pach'wālā-nā bhan'gad karī-
Therefore I station-in not went And Pañch-by arbitration having-

nē das dōg'rā khunyān jhag'dā-mā denān kōhyā Tethē pan
made ten cattle murder-of contention-in to-give were-said Thereupon

Bhuryān mur'dō tatyāran mauje Nahālipol-mā bal didhō,
Bhurā-of corpse that-time village Nahalipol having-burned was given,

nē ajhu-lagan āmu-kājē dōg'rā nīhī āpyā
and to-day-till me-to cattle not were-given.

FREE TRANSLATION OF THE FOREGOING

My name is Kālu, and my father's name Nānkyō By caste I am a Mawdo Bhil I live in Punyawat, Pargana Chandarpur, and am a cultivator

Question —Thy sister Bhūrā, the wife of Rumāl, who lived in Nahalipol, has died. Write down what thou knowest about the circumstances of her death.

Answer —About a month ago Dēbryō Wasūnyā, a Bhīl from Nahalipol, Pargana Bhabra, came to me one day in the evening and said, 'thy sister has been ill, and has now died, go and look to it' In the morning of the following day I set out and went to Bhurā's house in Nahalipol and saw my sister's body I then observed two marks of a stick on the right side of her belly I then said to her husband Rumal, 'my sister has died because thou hast beaten her I will go to Bhabra and make a statement in the police station' Thereupon my brother-in-law and Chēnyō Tadvī of Nahalipol and other men entreated me and said, 'don't go to the station We will settle the matter about the murder for you' Therefore I did not go to the station The village council settled the matter and ordered ten piece of cattle to be given on account of the murder Bhurā's corpse was then instantly burned in Nahalipol, but even now the cattle has not been handed over to me

The so-called Bhilālī of Ali Rajpur is practically identical with the dialect illustrated in the preceding specimens The beginning of the Parable of the Prodigal Son which follows will be sufficient to show this

[No 14]

INDO-ARYAN FAMILY. CENTRAL GROUP.

BHĪLĪ OR BHILŌDĪ

SO-CALLED BHILĀLĪ DIALECT (ALI RAJPUR STATE, BHOPAWAR AGENCY)

Ēk ād^a^mīn dui chhōrā hot^a^lā Tērhē-mā nāhālē chhōrē
A-certain man-of two sons were Them-among by-the-younger son

bāp-kājē kōhyũ, 'bāhās, ghar-mā jē chhē tērhē-mā-sī mārhō
father-to it-was-said, 'father, house-in what is that-in-from my

wātō mē-khē dē.' Tihĩ pōlāē pōlā-kājē wātō dīdhō Ghanā
share me-to give' Then by-him him-unto a-share was-given Many

dahādā nihĩ huyā, nē nābālō chhōrō wātō bhēlō kōryō nē
days not became, and the-younger son share together was-made and

chhētē jāt rahyō, nē wahã ōj^a^gāi-mā sab māl
a-far (country)-to going was, and there riotous-living-in all property

khōyō Sab māl khōyō tihĩ chahã mōtō kāl padyō,
was-wasted All property was-wasted then there a-great famine fell;

nē pōlō kharāb huyō, nē chahã kudun ghar pōlō jāī
and he poor became, and there somebody's in-house he having-gone

rahyō Nē ti-nē pōlā-kājē khēt-mā sūwar chār^a^nē mōk^a^lyō Jō
lived And him-by him-to field-in swine to-graze was-sent Which

kūtō pōlā sūwar khāt^a^lā pōlō khāī bhī lētō,
husks those swine were-eating he having-eaten even would-have-taken;

kē tē-khē kōī kudu nihĩ āp^a^tā Tihĩ pōlō thīk
because him-to anybody anything not was-giving Then he conscious

huyō, nē pōlāē kōhyũ kē, 'mārhā bāhāsēn kat^a^rā
became, and by-him it-was-said that, 'my father's how-many

dahād^a^kyā-kājē khāīnē rōhī jāy ōsō rōtō hōī,
servants-to having-eaten having-remained may-go so-much bread there-is;

nē mẽ bhūk^a^lō mōrũ Mẽ uṭhīnē mārhā bāhāsē jōl jās
and I hungry am-dying I having-arisen my father near will-go

nē kōhīs kē, "mẽ Bhag^a^wān-nā ghōr-mā nē tārhā-sē khōtō
and will-say that, "by-me God-of house-in and thee-to bad

kām kōryō, nē havĩ tārhō bētō kōhē tōsō mẽ nihĩ
work was-done; and now thy son you-may-call so I not

rōhyō, nē tū tārhā dahād^a^kyā kājē dēī tōsō mē-khē
remained; and thou thy servant to having-given like-that me-to

bhī āp."' Tihĩ pōlō uṭhīna tērhā bāsē-jōl guyō.
also give"' Then he having-arisen his father-near went.

The Bhil dialects of the Barwani State have been reported under the names of Bhilālī and Rāthʼvī Bhilālī They are essentially identical with the dialect spoken in Ali Rajpur, and they do not call for any separate remarks The beginning of the Parable of the Prodigal Son which follows will be sufficient as an illustration of the so-called Bhilālī

[No. 15]

INDO-ARYAN FAMILY. CENTRAL GROUP.

BHILĪ OR BHILŌDĪ

BHILĀLĪ DIALECT (BARWANI STATE)

Kōi ādʼmī-kā dō chhōrā thā Wō-ma-sē nānā-nē dājī-ka
A-certain man-of two sons were Them-in-of the-younger-by the-father-to

kayō ki, 'dāji, jō-kōi dhan chhē wō-ma-sē mārō wātō
it-was-said that, 'father, whatever property is that-in-of my share

ma-ka daidē' Tab unē āpʼnu dhan wātī diyō Ghanī din
me-to give' Then him-by his property dividing was-given Many days

nahī gayā ki nānā chhōrā-nō sab māl bhelo karīnē
not passed that the-younger son-by all property together having-made

dur dēs jāti rahyō anē wahā̃ luchchāī-sē thōdī din-ma āpʼnu
far country going was and there riotousness-with few days-in his

sab dhan gamāi diyō Jab sab dhan udāi diyō
all property wasting was-given When all property squandering was-given

tab wahā̃ mōtō kāl padyō, āru wah nāgō hui gayō
then there big famine fell, and he destitute having-become went

Āru wahā̃ jāīnē pardēsī-mē-sē vēk-kā ghar rayō, jī-nē
And there having-gone inhabitants-in-from one-of in-house stayed, whom-by

ō-ka suwar charānē-kō mōkʼlyō. Jō suwar sē̃gʼli khātā thā wō
him-for swine feed-to he-was-sent Which swine husks eating were that

uṭhāinē khātō hindivō, āru kōi nahi wō-kha dētō thō Tab wō-kha
taking eating went, and anybody not him-to giving was Then him-to

sud āi, āru kahʼnē lagyō, 'mīrā dāji-kā yahā̃ dīdʼkvānī-ka
sense came, and to-say began, 'my father-of near servants-to

khānā-sē ghanā rōtā hōē, āru hāũ bhuk marũ Ab hāũ uthīnē
eating-from much bread is, and I hunger die Now I having-arisen

āpʼnā dādā-kā pās jīti-rahũ-gā āru wō-kāsē jāīnē kahũ-gī "Ire
my father-of side going-will-be and him-to having-gone will-say, "O

dādā, man Bhagʼwān-kī marji-kā ulʼtō āru tamārā sāmʼnē pāp
father, by-me God-of law-to against and thy before sin

karyō-ī"'
was-done-indeed"'

[illegible]

[No. 15.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

[illegible]

[illegible] [illegible]

[illegible]

ulatō	na	tārā	āgaḷ	pāp	karyō,	mē	waḷᴴtē	tārō	chhoro
against	*and*	*thy*	*before*	*sin*	*was-done,*	*I*	*now*	*thy*	*son*
kawādᴬnē	jōgō	nahĩ	milō,	tārā	sārā	dādᴬkya	sarᴬkhō	ēk	mē-khe
to-be-called	*fit*	*not*	*is-got,*	*thy*	*all*	*labourers*	*like*	*one*	*me-to*
pan	janᴬjē '''	Tihĩ	pōlō	uṭhīnē	āpᴬnā	bās-jōl	chālyō		
also	*consider* '''	*Then*	*he*	*having-arisen*	*his-own*	*father-near*	*went*		

The Bhīl dialects spoken in Ali Rajpur and Barwani gradually merge into Nimādi We shall now turn to the dialects which form the link between the Bhīlī of Mahikantha and Standard Gujarātī.

The Bhīlī of the Baria State of the Rewakantha Agency is known under the names of Bhīlī and Rāṭhᴬvī We shall first take the so-called Bhīlī

Our knowledge of that dialect is based on a list of Standard Words and Phrases which has not been reproduced

'House' is always *ghōr*, not *ghar* or *ghēr*

The palatals are usually retained, thus, *chhōrō*, a son, *chandarmā*, moon *Ch* is, however, also changed to *s* as in other Bhīl dialects of the neighbourhood, thus, *pasāh*, fifty

The plural of feminine ī-bases ends in *rō*, thus, *chhōrīō*, daughters

'We' is *hamu*, 'you' *tamu*, and 'they' *tē*, *tēō* and *tēhō* '(Who?' is *kun*, genitive *ku-nu*

The present tense of the verb substantive is 1, *chhu*, 2, *chhē*, 3, *chhē*, plural 1, *chhie*, 2, *chhō*, 3, *chhē* The past tense in *hutō*, plural *hutā*

The future tense of *kutᴬwũ*, to strike, is 1, *kutēś*, 2, *kutēś*, 3, *kutᴬśē*, plural 1, *kutᴬśu*, 2, *kutᴬśō*, 3, *kutᴬśē*.

RĀṬHʿVĪ.

The Rāthʿwas are a tribe living in the forests in the southern part of Baria and the northern part of Chhota Udepur in the Rewakantha Agency. They are said to be settlers from Rāth, a district in Ali Rajpur. Compare pp 51 and ff.; above They do not settle for a long time in one place, but move from one tract to another.

Rāthʿvī has been returned as the dialect of 8,000 individuals in Rewakantha. It is almost pure Gujarātī, as will be seen from the beginning of the Parable of the Prodigal Son which follows —

Note only the Gujarātī form *tam-nē,* to them. Compare Chāranī *tēm-nũ,* their

[No. 17.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

BHĪLĪ OR BHILŌḌĪ.

RĀTHʿVĪ DIALECT. (CHHOTA UDEPUR, REWAKANTHA)

Ēk mānah-nē dui bētā hutā. Nē tē-mō-nā lōdʿlāyẽ
One man-to two sons were And them-in-of by-the-younger
bāh-nē kahyũ kē, 'bā, mīlʿkat-nō vẽchātō bhāg ma-nē āp.'
father-to it-was-said that, 'father, property-of being-divided share me-to give'
Nē tēnē tam-nē mīlʿkat vẽchī āpī. Nē thōlā
And by-him them-to property having-divided was-given And few
dahādā puchhal lōdʿlō bētō badhu ēkʿthu karīnē chhētānā
days after the-younger son all together having-made far
dēh-mã̃ gīyō, nē tyã̃ mōj-majhā pōtā-nī mīlʿkat udāi
country to went, and there riotousness-in his-own property having-squandered
nākhī Nē tēnē sārū kharʿchī dīdhũ tār-pachhī tē
was-thrown And by-him all having-spent was-given thereafter that
dēh-mã̃ mōtō dukāḷ padyō, nē tē-nē tōṭō padʿwā lāgī Nē
country-in a-great famine arose, and him-to want to-fall began And
tē jāīnē tē dēh-nā watan-mã̃ ēk-nē tã̃ rīyō Nē
he having-gone that country-of city-in one-of in-the-house stayed And
tēnē pōtā-nā khētar-mã̃ huwarō-nē chārʿwā kājē tē-nē mōkʿlyō Nē jē
him-by his-own field-in swine feeding for him was-sent And what
hĩgē huwar khātā hatā tēnā-mã̃-thī pōtā-nũ pēt bharʿwā-nē tē-nī
husks the-swine eating were them-in-from his-own belly to-fill his
man hutũ Anē kōiyē tē-nē āpyũ nahī.
mind was And by-anyone him-to was-given not

CHĀRANĪ

The Chārans are a wandering tribe in the Bombay Presidency. Chāranī has been returned as a separate dialect only from the Panch Mahals and Thana.

In the Panch Mahals they wander about in Halol and Kalol and are said to have immigrated from Kathiawar.

In Thana they are found in Vada, Murbad, Karjat, Bhiwndi, Salsette and Panvel. They are said to have come from Malegaon in Nasik.

The estimated numbers of speakers are—

Panch Mahals	100
Thana	1,100
TOTAL	1,200

No specimens have been received from Thana. The Chāranī of the Panch Mahals is of the same kind as the various dialects spoken in the neighbourhood, and can most properly be styled a form of Gujarātī Bhīlī. We shall only note a few characteristic points. *L* and *n* are interchangeable. Thus, *ma-nē* and *mō-lē*, to me; *mō-lũ*, my; *tō-lũ*, thy. In such cases *l* is sometimes written, thus, *mō-lũ* or *mō-lũ*, my.

With regard to pronouns we may note the forms *ōlyō*, he; *ōlyā*, they; *tēm-nũ*, their.

The present tense of finite verbs is formed by adding the verb substantive to the present participle, and not to the conjunctive present. Thus, *hũ mārtō chhũ*, I strike.

In most respects, however, Chāranī closely agrees with Gujarātī Bhīlī as will be seen from the beginning of the Parable of the Prodigal Son which follows.

[No. 18.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

BHĪLĪ OR BHILŌDĪ.

CHĀRANĪ DIALECT (THE PANCH MAHALS)

Ēk	mānah-nē	bēn	dīk'rā	hutā,	nē	tī-mā-nā	nānā	bhāē
One	*man-to*	*two*	*sons*	*were,*	*and*	*them-in-of*	*the younger*	*by-brother*
bā-nē	bhanyũ	kē,	'bā,		māyā-nō		bhāg	ma-nē
the-father-to	*it-was-said*	*that,*	*'father,*		*the-property-of*		*share*	*me-to*
vēhēsī	dīyō'	Nē	tīnē	ōlyā-nē	mīyā		vēhēsī	
having-divided	*give'*	*And*	*by-him*	*them-to*	*property*		*having-divided*	
dīdhī	Nē	thōdā	dīyā-mā̃	nānō	dīk'rō	badhũ	bhēlu	
was-given	*And*	*a-few*	*days-in*	*the-younger*	*son*	*all*	*together*	
karīnē	bījā	malak-mā̃	gō,	nē	tē	mōj-majā	uthāvīnē	
having-done	*another*	*country-into*	*went,*	*and*	*there*	*pleasures*	*having-made*	
māvā	vāp'rī	nākhī	Nē	tīnē	badhũ	khōī		
property	*having-spent*	*was-thrown*	*And*	*by-him*	*all*	*having-spent*		

[illegible]

AHĪRĪ OF CUTCH.

The Ahīrs or Abhīrs are a class of cowherds in Cutch, and are found in the north and east of Bhuj, in the east of Kanthi and the west of Wagad According to their traditions they originally accompanied Krishna from Mathurā to Girnar in Kathiawar and thence came to Cutch Their number has been estimated for the use of this Survey at 30,500

Ahīrs are also found in Kathiawar and Khandesh, and, outside of the Bombay Presidency, in Central India, Rajputana, the United Provinces and the western part of Bengal

The Ahīrs everywhere use a local form of the language of their neighbours The same is also the case in Cutch where their dialect is sometimes also called Ayarī Short specimens of it have been printed in the *Gazetteer of the Bombay Presidency*, Vol v, p 78.

The Ahīrī of Cutch is, in most characteristics, a Gujarātī dialect In some features, however, it agrees with Gujarātī Bhīlī, and it has been found convenient to deal with it in connection with those forms of speech. In doing so the Ahīrs of Cutch will be brought into relation to the Ahīrs of Khandesh, and it will not be necessary to separate them from the Chārans who look on them as their kindred.

The specimens printed below will be sufficient to give a good idea of the dialect and it will only be necessary to draw attention to some points in which it differs from ordinary Gujarātī

Gujarātī *s* is replaced by an *h*, which is pronounced as a strong aspirate, somewhat like the *ch* in German 'ach' It has been distinguished from the ordinary *h* by _ under it Thus, *h̲āt*, seven, *dah̲*, ten, *bah̲*, sit S and *h̲* are sometimes interchangeable, thus *tāp'h̲ō*, you will warm yourself, *mār'sō*, you will strik , *sē* and *h̲ē* they are

Chh is often interchangeable with, and probably also pronounced as, *s*, thus, *chhē*, *sē*, and *h̲ē*, they are, *kar'chhō*, you will make, *mār'sō*, you will strike The writing of *chh* is probably due to the influence of Standard Gujarātī

A dental *d* is commonly cerebralised Thus, *dī*, day, *dal'ār*, famine, *dādī*, grandmother

Cerebral *d* between vowels is pronounced *r*, thus, *ghōrō*, a horse It has been dropped in *pēō*, he fell, here agreeing with Kachhī, Panjābī, and Sindhī

Nouns —The neuter gender has almost disappeared, thus, *chhōkr'rō*, a child, *dil ē bhantō*, it was said by the son Forms such as *h̲ōnũ*, gold, etc, are probably due to the influence of Standard Gujarātī

The plural is formed as in Gujarātī, usually, however, without the suffix *ō*, thus *ghōrē* horses Note the plural of strong feminine bases which ends in *rũ*, thus, *ghōrrũ* mares

The case-suffixes are the same as in Gujarātī In the dative, however *nē* is also used and commonly replaced by *h̲ē*, and in the ablative the suffix is *thō*, which is inflected as an adjective. Thus, *bāp-h̲ē*, to a father, *tar'ē āw'tō h̲ã*, I come from *Chap'rērī-thō āw'tō h̲ã*, I come from Chaprērī Note also the unique plural of masculine bases which ends in *ō* and corresponds to Khandēshī *ōr*, thus *bāp-h̲ē* from the fathers

With regard to pronouns we may note the form *mārē*, to me (compare [illegible]), *kōn*, who? *kōnũ*, whose, *kãnũ*, what?

Verbs.—The present tense of the verb substantive is,—

Singular, 1	*chhã.*	Plural, 1.	*chhaiẽ*
2.	*chhō*	2	*chhō*
3	*chhē*	3	*chhē.*

S and *h* are often substituted for *chh.* See above The past tense is *hũtō*, plural *hũtā*.

The present tense of finite verbs is formed by adding the verb substantive to the present participle and not to the conjunctive present Thus, *hũ mar'tō chhã*, I die

The conjunctive present has the same terminations as the present tense of the verb substantive Thus, *hũ mēlã*, I may put Forms such as *hũ vēchhũ*, I may sell, are Gujarātī.

The future of *mār'wō*, to strike, is,—

Singular, 1	*mārēs*	Plural, 1.	*mār'sũ*
2	*mārēs,*	2	*mār'sō*
3	*mār'sē.*	3.	*mār'sē*

Instead of the characteristic *s* of this form we also find *h*, and even *chh ;* thus, *tumhẽ tāp'hō*, you will warm yourself, *hũ jichh*, I shall go The *chh* seems to be an attempt to write the Gujarātī form correctly, and the proper forms seem to be those the characteristic consonant of which is *h*, just as in the case of the Gujarātī Bhīlī of Mahikantha.

The conjunctive participle ends in *ũ* or *ũ-nẽ ;* thus, *vẽchũ*, having divided, *mārũ-nẽ*, having struck

Of the two specimens which follow the first is the beginning of a version of the Parable of the Prodigal Son, and the second a dialogue between two Ahīrs

[No. 19.]

INDO-ARYAN FAMILY. CENTRAL GROUP

AHĪRĪ DIALECT (CUTCH)

SPECIMEN I.

Ēk mānah-nē bē ḍīk'ra hũtā Tē-mãy-thō nanak'rē dīk'rē
One man-to two sons were Them-among-from by-the-younger son

bāp-hẽ bhanyō, 'bāpā, mā-rā bhāg-nī jē mil'kat thāy
the-father-to it-was-said, 'father, my share-of what property may-be

ī mũ-hẽ bhãdū diō' Ẽnẽ pōtā-nī mil'kat ẽ-hẽ
that me-to having-divided give.' By-him his-own property to-them

vẽchũ dīnī. Thōrāk dī wãhē nanak'rō chhōk'rō badhōy
having-divided was-given A-few days after the-younger son all-even

bhēlō karũnẽ chhẽtē-nũ muluk jātō ryō Anẽ ũã pōtā-nī
collected having-made distance-of a-country going was And there his-own

mil'kat kamār'gē wāw'rū kādhī. Jērẽ badhōy khar'chũ
property in-bad-ways having-spent was-thrown-away. When all-even having-spent

nãkhyō tērē ē dēḫ-mã̃ mōtō dakār pyō, ānẽ pōtẽ̃
was-thrown then that country-into a-great famine fell, and himself

tã̃n-mã̃ āw'wā mã̃dyō Paohhẽ̃ tē jāunẽ tẽ dēḫ-nā ēk
want-in to-come began Then he having-gone that country-of one

rēhētal bhērō ryō Tẽnẽ̃ tẽ̃-nẽ̃ pōtā-nã̃ khētar-mã̃ hūēr-ḫẽ̃ chār'wā
inhabitant with lived By-him him-to his-own field-in swine to-graze

mūkyō Hūēr jē phōt'rā khātā tā tē khāunẽ̃ tẽ
he-was-sent The-swine which husks eating were those having-eaten him-(by)

khusī-ḫũ̃ pēt bharyō hōt, pan tẽ̃ḫẽ̃ kẽnẽ̃ kĩ
pleasure-with belly filled would-have-been, but to-him by-anyone anything

na dīnũ̃
not was-given

[No. 20.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

Aṭṭaṭ Dialect. (Cutch.)

SPECIMEN II.

DIALOGUE.

Kaṇā kiṭṭi, Bām-Bām. Tumē ā-tā kyē-tā sē?
Well sir, Bām-Bām. You coming whereafrom are?

Hē Chopṭī-tā ā-tā hē.
I Chopṭīfrom coming am.

Wanjāṇ-mē wanē bhaṭ hāṭā ḍhyā kuṭ. Tumē-kāṭ kiṭṭi
Chewing-in you much troubled become while. You-for fire

ani mēlē? jalak rāṭ tāṭhā tō tumē
having-made may-I-put? a-little time you-will-warm-yourself then to-you

kuṭ thaṭ. Tumē kāṭ hē-ē mēṭi kuṭāvē?
good will-be. You for what meal may-I-order?

Ma-rē ṭuṭāṭ jhuṭ-nā ṭa-ṭhā.
Me-to just-now eating not-is.

Ṭhā- kē jhuṭ-ṭā-vē-ē kāṭ? Thōṭ ghaṇā ji bhāvē
Entirely what eating-without will-it-do? Little much what may-please

ē khāṭ.
that eat.

Kumē-ē ṭhaṭ kē. Pāṭ pāṭā ṭhā.
You first become is. Water to-drink give.

Tumē-ē ṭhaṭē ghaṭī vāṭ vāṭhē kāṭā mēlē?
You clothes moment-about time in-the-arm to-dry may-I-put?

Bhaṭē, mēlē.
Well, put.

Tumē-kāṭ kāṭē mēṭi kuṭāvē?
You-for what meal shall-I-order?

Ma kuṭ-kē bhaṭ kē, bhāṭā ṭhāṭ kē.
Me-by you-to old is, hunger not come.

Thōṭ khichaṭī ē ṭhāṭ khāṭā kē.
A-little khichṭī and bread having-eaten take.

Bhaṭē, ṭhaṭē-ē ṭhaṭī chhē tō kuṭāṭ.
Well, you-to will is then horse-ride.

Tumē-ē ghaṇē dhāṭ khāṭā ghōḍē?
You-to at-house happy good are?

Badhã-y thīk chhē, pan dādī param
All-even well are, but my-grandmother the-day-before-yesterday
marū gaī.
having-died went

Tẽ-ḫẽ kānũ thyō hũtō?
Her-to what become was?

Chār dī tāw iō
Four days fever came

Tamã-nã khētar-mã mōl kēwā thvā sē?
Your field-in crops how grown are?

Õn 'war'ḫãd jhājhō thyō nāī, tẽḫũ jhājhā thyā na-chhī
This-year rain much became not, therefore much grown not-are

Ā dhãdhē-nẽ kēt'lā paisā dīnā?
Those bullocks-for how-many price were-given?

Mũ-ḫẽ ḫādhā chār ḫō kōrī baithī
Me-to and-a-half four hundred koris were-expended

Ā dhādhā tamẽ vēchh'ḫō?
Those bullocks you will-sell?

Pūriũ kōriũ dēchhō ta vēchhũ
Enough koris you-give then I-will-sell

Tamẽ hũ trē ḫō kōriũ dhã
To-you I three hundred koris may-give

Trē ḫō kōriũ-mã kãnũ vẽchātā chhē?
Three hundred koris-for what to-be-sold is?

Hũ jān'tō dhãdhā pākal sē tō ēt'lī kīmat ghanī chhē
I suppose the-bullocks old are then so-great price high is

Tamã-nī dhī-nũ vīmā kiā mainā-mã kar'chhō?
Your daughter-of marriage what month-in will-you-make?

Mā-rī dādī-nī war'ḫī walū rēḫē tē-wī̃ḫē
My grandmother's anniversary having-gone will-be that-after
karūs
I-will-make

Ājū-nī rātē amã-nẽ gharē ḫūu raiyō
To-day-of at-night our in-house having-slept stay

Nā Mā-rē ḫãjẽ Dharang pōch'wō chhē
No Me-to in-the-evening Dharang to-reach is

Pāchhā kōk dī amã-nẽ gharẽ āvyō
Later some day our in-house come

Baũ ḫārō, Rām-Rām, havē hũ jis
Very well, Rām-Rām, now I shall-go

Tamã-nẽ gharẽ ḫau-ḫẽ Rām-Rām bhanvō
Your at-house all-to Rām-Rām say

FREE TRANSLATION OF THE FOREGOING.

A.—Well, sit down, God bless you. Where do you come from?

B.—I come from Chapreri.

A—You must have had a bad turn in the rain Shall I have a fire lighted for you? It will do you good to warm yourself. May I offer you something to eat?

B.—No, I cannot eat now

A—Will it do not to eat at all? Take something, as much or as little as you like.

B.—I am thirsty. Give me water to drink.

A.—Shall I put your clothes out to dry in the sun?

B—Yes, do.

A—What may I offer you to eat?

B.—I told you that I am not hungry.

A—But still eat some khichri and bread.

B.—Well, if you insist, then order it

A—Is all well in your house?

B—Yes, all are well, only my grandmother died the day before yesterday.

A—What was the matter?

B—Four days' fever.

A.—How are the crops getting on?

B—There was not much rain this year, and so the crops are not good. How much have you paid for your bullocks?

A.—Four hundred and fifty koris.

B—Will you sell them?

A—Yes, if you pay me enough.

B.—I will pay you three hundred koris.

A.—Do you think that I will sell them for three hundred.

B.—I thought they were old and then the price was reasonable.

A—When are you going to make the wedding of your daughter?

B—When a year has past after the death of my grandmother.

A—Stay in our house this night.

B—Thanks. I must be in Dharang to-night.

A.—Then come to us some other day.

B.—Very well. Good-bye, I am off.

A—My compliments to all in your house.

Most of the remaining Bhīl dialects may be described as connecting the Bhīlī of Mahikantha and neighbourhood with Marāthī and Khāndēśī. We have already followed the line of Bhīl dialects from Mahikantha down into the northern portion of Rewakantha. In Chhota Udepur and Rajpipla we find dialects which already show traces of Marāṭhī influence, and that influence increases as we go southwards. The Bhīl dialects of Thana have, to a great extent, now become forms of Marāthī.

BĀRĒL.

The Bārēls are one of the Bhīl clans which inhabit the wild hilly tracts in Chhota Udepur in the Rewakantha Agency The number of speakers has been estimated at 1 000

The Bārēl dialect is of the same kind as other Bhīl dialects of the neighbourhood It is, in all essentials, a form of Gujarātī. The Bārēls frequently come in contact with the Bhīls of Ali Rajpur and Rajpipla, and there is a slight tinge of the neighbouring Khāndēśī in their speech

The two specimens which follow will show the general character of the dialect The first is the beginning of a version of the Parable of the Prodigal Son, and the second is a short dialogue between a mother and her child.

The *h* which often closes the words in the specimens does not seem to be pronounced Compare *bāh-nē* and *bāh-nēh*, to the father, etc

Final *ō* and *u* are often interchanged Thus, *gōyō* and *gōyu*, he went

There is a marked tendency towards nasalization Compare *atũ*, I was, *gōyũ*, he went, etc

Note also the dropping of *r* in words such as *mōy'lō*, dead, *lōh*, at the house The same tendency is noticeable in many neighbouring dialects and also in the languages to the North-West (Sindhī, Lahndā, and Piśācha), all of which belong to the Outer Band of Indo-Aryan Languages

With regard to the inflexion of nouns and pronouns it should be noted that the old terminations of the genitive and dative, *hō* and *hē*, have survived alongside the post-positions *nō* and *nē* Thus, *bāh-nō*, of a father, *ghōdāhō*, of a horse, *mū-nē* and *mōhē*, to me Similarly also *mōh-rō* and *māhō*, my, *tēh-rō* and *āhō*, his Note also the pronoun *chyũ*, he

The verb substantive is usually formed as in Gujarātī,—

Singular, 1	*chhũ*	Plural, 1.	*chhīē*
2	*chhē*	2.	*chhō*
3	*chhē*	3	*chhē*

In the plural, however, the form *chhatāh* may be used in all persons Compare Khāndēśī *śētas*

In the past tense we find *atā*, *hōt'nā*, and *hut'lā*, they were The suffix *nā* or *la* is often added in similar forms, apparently without adding anything to the meaning Compare *khāt'lā*, eating, *din'lũ* and *dinũ*, given, *āpīnũ*, *āp'lũ*, and *āp'yũ*, given, etc.

For further details the specimens which follow should be consulted.

[No 21.]

INDO-ARYAN FAMILY. CENTRAL GROUP

BHĪLI OR BHILŌDĪ

BĀRĒL DIALECT (CHHOTA UDEPUR, REWAKANTHA)

SPECIMEN I.

Ēku	mānuhu-nē	dui	chhōrā	hōtāh.	Nē	tīnā mā-nū	nān'la
One	*man-to*	*two*	*sons*	*were*	*And*	*them-an of*	*by-the younger*

bāh-nē kōy'lũ kē, 'bāh māl'dār-nō vẽchātũ wātat'lũ mũ-nēh
father-to it-was-said that, 'father property-of the-being-divided share me-to
āp' Nē tīnēh tīnō-nē hōũtā wāṭī āp'lā. Nē
give.' And by-him them-to substance having-divided was-given And
amāl dīn pachhōl nān'lō chhōrōh hārũ tōlē wālīnē
few days after the-younger son all together having-put
chhēt'lā muluk-mã̃ gũyō nē chyã̃ chhēlāi karī āp-pāh-thakī-nī
far country-in went and there merriment having-made him-near-from-of
māl'dār khōlī nã̃kh'lī. Nē tīnē hāru wāp'rī
property having-wasted was-thrown And by-him all having-spent
nã̃kh'lũ, chyã̃ pachōl tē muluk-mã̃ mōt'lō kālu-j paḍ'lō, nī
was-thrown, that after that country-in great famine-indeed fell, and
tē-nē āp'dā vēth'vī padī. Nī tē gōīnē tē muluk-nā
him-to distress to-be-felt fell And he having-gone that country-of
jagāpānāwālā-nē chyã̃ rahũ Nī tīnē āphā-nā khētu-mõy huwōr-nē
inhabitant-of there lived And by-him his field-in swine
chāranē hārī tī-nē mōk'lyũ. Nē ih hẽgē huwōr khāt'lã̃ hōtã̃
to-feed for him it-was-sent And these husks swine eating were
chyã̃-māi-thakũ āhu pōt'lu bhar'nē tē-nũ man hōi āw'lũ nī
them-in-from his belly to-fill his mind having-become came and
kōnēh tī-nē nahā āp'yũ. Nī chyu ōchhīār huī gũyu,
by-anyone him-to not was-given And he sensible having-become went,
taryārē tīnē kōyu kē. 'am'rā bāh-nā kat'rāk majūrīā-nē hã̃w'ṭā
then by-him it-was-said that, 'our father's how-many servants-to much
rōtā chhē, pan mī-tō bhukhē vēlā karũ-chhũ. Mī
bread is, but I-on-the-other-hand with-hunger misery doing-am. I
ūbhō hōīnē mārā bāh-nī hāthē jāwā nī tī-nē kōhīh
standing having-become my father-of near will-go and him-to will-say
kē, "bāh, mī wāḍ'lã̃ hã̃bhō nī tōh'rī agōl pāp kar'lu chhē,
that, "father, by-me Heaven against and thee before sin made is,
nī ẽvī tōh'rō chhōrō kah'ṇē mī hāju nathī. Mēhẽ tōh'rā majurō-
and now thy son to-say I good not. Me thy servants-
mõy-nā ēkuh-nā jēwō gun."'
in-of one-of as consider."'

[No. 22]

INDO-ARYAN FAMILY. CENTRAL GROUP.

BHĪLĪ OR BHILŌḌI.

BĀPĒL DIALECT (CHHOTA UDEPUR, REWAKANTHA)

SPECIMEN II.

A DIALOGUE

Āpō-hī dōg'rī mul'gōhī bōd tātad'wā gōī hōt'nī. Tīhī bōchī
Our cow morning-of grass to-graze gone was Her calf

kōh hōt'nī Tīhī dōg'rī ĩhē pōpal'talīnē pōtāhī mõg
at-the-house was Then the-cow it having-licked her-own affection

kōyẽ-hē Pāwōhõ, tūhī bōchī ugālī dē Bōchī chul al'tali
shows Dear, thou the-calf having-untied give The-calf sucking

thāy tīhī mī dōg'rī-nī pah'wā bahu.
may-become then I the-cow to-milk I-may-sit

Yāh'kī hāru mōr'lū nīpahī nakhō lēti. Āy'lū mōr'lū
Mother much milk having-drawn not-proper taking. A-little milk

bōchīhē mēl'jē.
for-the-calf leep

Jab'ru wānū, pōwōhū
Very good, dear.

Yāh'kī, dōg'rī-nū mōr'lū pīwūhu mōhē jab'ru lāgū-hē
Mother, cow-of milk to-drink to-me good appears

Nẽ, ī āy'lū mōr'lū khō. Handhārē mãdā-mē jākhu mōr'lū
Tale, this little milk eat In-the-evening supper-at more milk

āpīhī
I-will-give

FREE TRANSLATION OF THE FOREGOING

'Our cow went to graze in the morning, but her calf stayed at the house. So she came and licked it to show her affection Dear, untie the calf I will milk the cow so that the calf may suck her'

'Dear mother, don't draw all the milk. Leave a little for the calf.'

'Very well, darling.'

'Mother, I like very much to drink cow's milk'

'Well, here is a little milk for you I will give you more in the evening for your supper'

PĀW'RĪ

The Pāw'ras are a tribe of cultivators in Khandesh Their home is the Akrani *Parganā* round Dhadgaon They are also found below the Ghats in Taloda and Shahada, and, in small numbers, north of the Narbada and in Kathi. According to information forwarded for the use of this Survey, the number of speakers of Pāw'rī is 25,000

AUTHORITIES—

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Gazetteer of the Bombay Presidency, Vol xii—Bombay, 1880 Short note on the dialect on p 95

VARLEY, F J,—*A Short Hand-Book of the Marchi and Pawra Dialects* Bombay, 1902

The Pāw'rī dialect is a form of Gujarātī Bhīlī The Pāw'ras deny that they are Bhīls and claim to be the descendants of the Rajput Pāwars or Pramaras of Dhar, and to belong to the Jagdēo and Udaisingh septs of that clan They say that they have been settled in Khandesh for seven generations In their manners, customs, and general appearance they differ from the other tribes who inhabit the Satpuras. A tradition current in Taloda says that they were driven from Pali or Palagad, a village on the right bank of the Narbada in the Udepur State, whence they migrated southwards and settled on the tableland of the Satpura, now called Akrani *Parganā* Their northern origin is confirmed by their language, which has several points of connexion with the Bārēl dialect of Udepur, and with the Bhīl dialects of Rajpipla, Ali Rajpur, and Barwani.

I am able to give two excellent specimens of this dialect, which have been prepared by Mr G B Brahme, First Assistant, Deputy Educational Inspector, Khandesh, and have been checked and supplied with notes by Mr A H. A. Simcox, of the Indian Civil Service, to whom I am indebted for much valuable assistance in regard to the Bhīl dialects of Khandesh and Nasik.

The general character of the dialect is well illustrated by the specimens, and I shall here point out only a few characteristic points The first specimen is a version of the Parable of the Prodigal Son, and the second a conversation between two villagers

Pronunciation.—The short *a* is often pronounced as an *ō*; thus, *ōtō*, he was; *dōh*, ten; *nāchnēn hōmballō*, dancing was heard

Ō is often interchangeable with *u*; thus, *chō* and *chu*, he; *gōḍō* and *gudō*, a horse; *chhurō*, a son. Though the *ō* is invariably marked as long in the specimen, it is probably often short. Thus, Mr. Varley gives *chhoro*, a son.

Vowels are often nasalized, as in *tu* or *tũ*, thou; *āvē* or *ãvē*, I shall come

An initial *h* is often dropped, thus, *āt* or *āth*, a hand, *ōtō*, he was; *ōran* (=*haran*), a deer So also aspiration is lost in words like *gōḍō*, a horse, *gōr*, a house; *bāi*, a brother.

Chh is probably pronounced as an *s*; thus, *chhurō*, pronounced *surō*, a son. Similarly *j* seems to be pronounced as a soft *z* Mr Varley gives *zā*, go, etc.

S has been replaced by *h*; thus, *dui vihī-n dōh*, fifty; *hōnō*, gold.

Note the frequent use of the suffix *lō*, which is also found in Ali Rajpur and Chhota Udepur. Thus, *mōtlō* and *mōṭō*, great, *hājlō* and *hājō*, good; *maratlō*, I die: *gōyō* and *gōylō*, he went, etc This suffix does not seem to affect the meaning.

Nouns—There are only two genders, the masculine and the feminine, the former being also used as a neuter.

The plurals of strong masculine and feminine bases end in *ā* and *ī*, respectively. Thus, *chhōrō*, a son; *chhōrā*, sons, *chhōrī*, a daughter, daughters. Sometimes we meet Marāthī forms, such as *hāwjē* and *hāwjā*, swine, *warhē*, years.

The oblique form is the same as in Gujarātī Bhīlī. Sometimes it ends in *ā* or *hā*, (as in Ali Rajpur) as in *chhurā*, (to) the son, *bāhā-n*, of the father, and sometimes in *ō*, as in *āthō-mãy*, on the hand, *dēwō-n*, of God.

The subject of a verb is put in the case of the agent, when the predicate is the past tense of a transitive verb. Thus, *bāhē pōtān māl wātī dēnlō*, the father divided (and) gave his own property. The usual case suffixes are,—

Agent and instrumental, *ē*
Dative, *hā*, *n*, or no suffix.
Ablative *dōlh* (not *dēlh* as elsewhere).
Genitive, *n*
Locative, *mē*, *mā*, *mãy*, *mã*, *ē*

Thus, *bāhē*, by the father (the property was divided), *bulē*, (I die) by hunger, *bāhā-hā*, to the father, *māti-n*, to a man, *chhurā*, (he said) to the son, *bāhā-pā-dōlh*, from near a father, *tinā-mã-dōlh*, from among them, *bāhā-n*, of a father, *mālō-n*, of the property, *gōr-mē*, *gōr-mãy*, in the house, *dēhē*, in the country.

Adjectives follow the Rājasthānī and Gujarātī system of being put into the locative or agent case, when agreeing with a noun in that case. Thus, *gayē tnē warhē*, in this past year, *jinē chhurē*, by the son who.

Numerals.—There are no numerals beyond twenty. 'Fifty' is 'two twenties and ten,' *dui vihī-n dōh*.

Pronouns.—'I' 'by me' is *mī* (Mr Varley's *ãy*, etc, is not borne out by other authorities), *mēhē*, me, *mārō*, my, *āmu*, we, *āmuhu*, to us, *āmrō*, our.

Tu, *tũ*, thou, *tēhē*, thee, *tu*, *tuẽ*, by thee, *tārō*, thy, *tumu*, you, *tumuhē*, to you, *tumrō*, your.

The demonstrative pronouns are *chu*, *chō*, and *pōlō*, he, that, fem *chī*, obl sing *tuhah* or *tuā*, *tuā-n*, to him, *tuē*, by him, *tuā-n* and *tērō*, his, *chā*, *tuu*, they. Compare *chō* in Bārēl and the Bhīlī of Ali Rajpur.

Yō or *yū*, this, obl sing *uā*, *yā*, these. The feminine singular does not occur in the specimens.

Apnē, *potā-n*, or *jiwō-n*, own
Kun, who? *kāy*, what?

Verbs.—The present tense of the **verb substantive** is *chhē* plural also *chhētā*. Compare Bārēl *chhatā* and Khāndēsī *ēetas*. The past tense is *ōtō*, plural, *ōtā*.

Finite Verb.—Only a few forms of the old present occur. These are, *āpē*, I shall give, *āvē*, I shall come, *āvē*, he may come, *kã-dōlh āpu*, where from shall I give? *pōdē*, it falls, *milē*, it is got. The usual form of the present tense is made by adding *lō* to the present participle, thus, *jāt-lō*, goes, plur *jāt-lā*. Compare Bārēl *khāᵗᵗlā*, eating. Bhīlī of Ali Rajpur and Barwani *mārat'lō*, I strike.[1]

The past tense is formed by adding *yō* or *lō*, thus *gōyō* or *gōylō*, he went, *pōdyō* or *pōdlō*, he fell.

[1] *Lō* or *lā* forms a future in Rājasthānī and Nāgarī, and a present or future in the Bhīlī dialect of Ali Rajpur.

The future is formed by adding *hē* or *i* in the singular, and *hũ* or *ũ* and *hōt* n the plural. Thus, *bōhāṭ-i*, I, thou, or he will strike, *āpēhē*, I shall give; *lāghē*, thou wilt begin; *jāhē*, he will go; *bōhāṭ-ũ*, we shall strike, you will strike; *jıhũ*, we shall live; *kuṭ-hōt*, they will strike; *ōhōt*, they will become.

Another future ends in *nē* or *nẽ* and thus has the same form as the infinitive; thus, *jānē* or *jānẽ*, I shall go, I am off, *āpnē*, if I give.

The plural of the imperative ends in *ā* or *ō*, thus, *bōhāṭā*, strike, *nākhō*, put.

The verbal noun ends in *nē* and the conjunctive participle in *i* or *in*, thus, *rākhnē-n*, for keeping; *āpı*, having given; *kōrin*, having done.

Other forms will be easily recognized from the specimens which follow.

No. 23]

INDO-ARYAN FAMILY. CENTRAL GROUP.

BHĪLĪ OR BHILŌDĪ

PĀW'RĪ DIALECT (TALODA DISTRICT, KHANDESH)

SPECIMEN I.

Kānlō ekā mātın duı chhurā ōtā Tınā-mā̃-dōkh āyatlō
Some one man-to two sons were Them-in-from the-younger
chhurō bahāhā bullō, 'mārā ısā-par jō mālōn wātō āvē
son to-the-father said, 'my share-on which property-of part will-come
chu mēhē āpı dē' Phırın bāhē pōtān māl wātı
that to-me giving give' Again by-the-father his-own property dividing
dēnlō Agal ābārā dıhı nī gōylā, chu āyatlō chhurō jıwōn
was-given Afterwards many days not went, that younger son his-own
wātēn ākhō māl tulwāın chhētlē dēhē nıkhı gōylō
share-of all property having-collected in-far country going went
Chā̃ jāın chu ākhō māl khōrāb-kōr-nākhın nōwrāı gayō
There having-gone he whole property having-misspent-thrown empty went
Ōltā tınā dēh-mā̃y mōtlō kāl pōdyō Phırın tērō khānēn jabrō
Again that country-in big famine arose Again his eating-of great
vıkhō pōdlō Tē̃vī chu ēk hājlā mātı-pahā jāın pā̃war
want fell Then he one good man-near having-gone servant
ıōylō Tınā mātī tınān jıwōn khētō-mā̃y hāwjē rakhnēn mukallō
remained That man(-by) him-for his field-in swine to-keep he-was-sent
Hāwjō jī khād khātlā chī khāın jıwōn pēt bōrnē hājlū ē̃hē
Swine which eatables ate that having-eaten his belly to-fill good so
tınān gō̃wlō, pun tınān kānlē khānēn nī āplō Phırın chu
him-to appeared, but him-to by-anyone to-eat not was-given Again he
hānē-paı āwlō Tını-phırē chu jıwōn-hātē bullō, 'mārā bāhān
sense-on came Thereafter he himself-with said, 'my father's
kōtrā pā̃wrān ugrī jāhē ōtrō ōn chhē, an mī
how-many servants-to remaining will-go so-much food is, and I
bukē maratlō Ē̃vī mī bahā-pahā jātlō, phırın tınān mī
with-hunger die Now I father-near go, again him-to I
kāhē, "mī Dēwōn dēkhlē an tārā hāmbōr pāpī chhē, ē̃vī mī
will-say, "I God's in-sight and thy in-presence sinner am, now me
tārā chhurō kōynēn mārō muı nī rayō Mēhē tārī pā̃wrō-mē-dōkh
thy son to-say my face not remained Me thy servants-in-from

ēk pā-ar hōmjin mēl'" Phini chu uhim bahā-pahī
one servant having-considered keep!" And he having-arisen father-near
ānlō Chu ēhānā chhēpā ōrō. chē-dīkh bāhā dāhlō, an
come. He very far was, therefrom by-the-father he-was-seen and
tīhān mōn-mā tānī mōng ānī. Phinin chu tīnā-ōgā dāw-dānā
him-to mind-in his pity came. Again he his-before running-giving
gōylī, an tānā gīlā ālāī gōylō, phini tīhān gulō dānlō
went. and on-his neck having-clung went, again his cheek was-given.
Phini chhumō bahāhā bollā, 'mānā bāhā, mī dēmōn dākhlī an tānā
Again the-son to-father said 'my father, I God's in-sight and thy
hambin pāpī chhā. Ēnī mī tānā chhumō hōpēn mānō mānī nī.'
in-presence sinner am. Now me thy son to-say my face not.'
Phinin bāhā pāmar hōylō, 'ēk hāpī dīgāī lī ān. phini
Again by-the-father servant was-told, 'one good cloth taking come. again
tīhān ālā-par nāhō; ēk ālā-mā tānī an pāyō-mā khōbādā pānō.
his body-on dress; one hand-on ring and foot-on shoes put.
Phinin āpa hhāin hāi-hōm jīnā. Yō mānō chhumō mōylō atō,
Again we eating well-doing shall-live. This my son dead was,
chu ēnī jīwlō; nāhāylō atō chu jūlō inān hōmā.' Phini
he now lived; lost was, he was-found, this-of for-sake.' Again
chā hāi-hōm jīnā hapīyā.
they merry-having-made to-live began.

Tanar tānī gāylō chhumō khānō-mā atō. Chā min
That-time his elder son field-in was. There having-been
dīpān tānā gōrin ānānā ānlō, an gāmān nāhāpān hōmhallō
returning-of of-time house-of near came, and singing dancing heard.
Tini-phini tānā pāmā-mā-ālīkh ēk pāmar hāin, 'yā hāy hōmālā?'
Tini-after by-him servants-in-from one servant calling, 'these what do?'
hāi yuhhā Phinin chhāh pāmar bollī, 'tānī bāi hāylō
saying asked. Again to-him the-servant said, 'thy brother well
phinin ānlī: tānā hhī tānā bāhā khāpā hānlō chhā.' Phini
back came; him-of for-sake thy by-father feast made is.' Again
chu khāylī an gōrmā mī phinlā. Tānī tānā bāhā gōr-mā-dīkh
he gone-angry and house-in not entered. Then his father house-in-from
bāhā ānin tānā hāmjāpā hapīlī. Chu bāhāā bollā,
outside having-come him to-entreat began. He to-the-father said,
'yu dīkh. Ānī ānhā āylā, mī tānī chhumī hōmālā. Tānī
'this see. These-many years become, I thy service do. Thy
hāpān-dīkh mī bānhā mī gōylī. An chhā chhā, tānī mānī hāin
word-from I outside not went. And so it-is, then my friends
hāā hāi hāin khāpān hānī ēk bānhin pāyā ēk chhī mānā
with merry making eating-of for-sake one goat's young one dar to-me

tuẽ nī āplō. Phirin jinē chhurē tārō hārō māl bōjirin
by-thee not was-given. But by-which son thy all property harlots
hātē nākhlō, chu āwtā-kham tu tinhah pāwnō dorlō'
with was-lost, he coming-immediately (by-)thee him quest was-kept'
Tini-phirē bāhā chhurā bullō, 'mārā chhurā, tu junlin
That-after the-father (to-)the-son said, 'my son, thou from-birth
mārā-pahā chhē, an ju māl mēhē-pahā chhē, chu tārō chhē
me-near art, and which property me-with is that thing is
Evī āpu hāj kōrin jiwnē ēj hājlī wāt chhē Yu tārō
Now we merry making to-live this-indeed good matter is This thy
bāi mōylō atō, chu ẽvī jivin āwlō, chu nākhāylō atō, chu evī
brother dead was, he now living came, he lost was, he now
judlō, mān kāmē.'
was-found, this-of for-sake'

[No 24]

INDO-ARYAN FAMILY. CENTRAL GROUP.

BHĪLĪ OR BHILŌDĪ

PĀW'RĪ DIALECT. (TALODA TALUKA, DISTRICT KHANDESH)

SPECIMEN II.

A DIALOGUE.

Mōtī — Rām-rām, pōtīl, Rām-rām. Aw bōh. Tārō kãy nãw?
Mōtī.—Rām-rām, pātīl, Rām-rām. Come sit Thy what name?

Mungā — Rām-rām, ōlkhān vihirī gōylō kẽ kẽhẽ?
Mungā — Rām-rām, acquaintance having-forgotten wentest what how?

Mī Junānēn Mungā pōtīl. Āpu Dadgãw millā atā.
I Junane-of Mungā pātīl We Dadgam(-in) met were.

Mōtī.— Hã, ẽvī ōlkhān judlī. Tu hājō chhē kē?
Mōtī —Yes, now acquaintance is-regained Thou well art what?

Mungā —Hājlā kāytān? Chhō chhurā an pãch chhurī ōtyō
Mungā —Well what-of? Six sons and five daughters were.

Tinā-mã-dōkh dui chhurā rōylā
Them-in-from two sons remained

Mōtī — Dihirā kã gōylā?
Mōtī —Others where went?

Mungā.— Ēk hāpẽ khādlō, dihirō nandī-par ōngalnē gōylō,
Mungā —One by-a-snake was-eaten, the-second river-on to-bathe went,

chū budin mōr-gōylō, tiharō vigrā-mãy mōr-gōylō, tērē phōchhal
that drowning dead-went, the-third cholera-in dead-went, him after

ōtō, chū vīj pōdin phātin mōr-gōylō. Chhurī-mẽ-dōkh
was, he lightning having-fallen having-been-torn dead-went Girls-in-from

ēk chhurī tērē lādhẽ mār-nākhlī, dihirī wāgẽ
one girl by-her husband having-killed-was-thrown, the-second by-tiger

khādlī, tihirī gāndwāin mōr-gōylī, tērē pōchhal ōtī, chī
was-eaten, the-third having-gone-mad dead-went, her after was, she

chhērin mōr-gōylī, dihirī tērē pōchhal ōtī, chī udālā gōylī
having-voided dead-went, the-other her after was, she away went

Mōtī —Arē-rē-rē Nī hājō ōylā rā Ēri hin chudāy
Mōtī — Alas. Not good became O. His mother be-defiled

Bōgwān-jin. Nī hājō kōilō Bōgwān-ji Tāri khētī kōtrik
God-to. Not good was-done O-God Thy cultivable-land how-much

chhē?
is?

Mungā — Dui vihō-n dōhōn jutān khēti chhē Ēri jōmā
Mungā —Two twenties-and two-of pairs' land is Its assessment

ēk hō rupayā bōhatlā Khēt kōrin kāy wālhē ?
one hundred rupees sit Cultivation having-made what will-profit ?

Pēt nī hēlāyatlō
Belly not is-filled

Mōtī.— Inē warhē hājlō warhāt pōdē, tō ōn hājō
Mōtī —In-this year good rainy-season may-fall, then crop well

pākē
will-ripen

Mungā.—Warhāt hājlō pōdin kāy wālhē? Gayē inē
Mungā — Rains good having-fallen what will-profit ? Gone in-this

warhē hājlō warhāt āwlō, pun undrā-j phirōllā, hōri pāk khīn
year good rain came, but rats-even spread, whole crop having-eaten

gōylā
went

Mōtī —Ākhā dihi ōhlā-j ōhōt kē?
Mōtī.— All days such-indeed will-be what ?

Mungā — Ērō kāy burhō rā? Ēri hi chudō.
Mungā —This-of what guarantee O ? His mother be-defiled

Bōgwān-jin kōrli mātin nī hōmjāyatli
God's doing man-to not is-understood.

Mōtī — Tu kōyatli, chī khari. Pun jinē āpu upjādlī
Mōtī —(By-)thee was-said, that true But by-whom we were-begotten

tinān wattī kāljī Tū khēt khēlnē kē dihi lāghē ?
him-to all care Thou field to-cultivate what day will-begin ?

Mungā — Dui tin dihi-mā̃y
Mungā —Two three days-in.

Mōtī — Kōtrāk mājuryā bōhōt? Tinān dihōn mājurī kōtrik
Mōtī —How-many labourers will-sit ? Them-to day's wages how-much

bōhyē?
will-sit ?

Mungā — Bār mājuryā lāghōt Ēk māti phōchhal tin
Mungā —Twelve labourers will-be-applied. One man after three

pōhyā-n ēk hawāyō
pice-and one half-pice.

Mōtī — Āwarē kāy wāvhē ?
Mōtī —This-year what will-sow ?

Mungā — Bādi, bōtti, nāngali, mōr, hangari, juwār, bājrā tili, otro
Mungā —Bādi, bōtti, nāngali, mōr, hangari, juwār bājrā tili otro

dān wāwlō, pun mārā āthō-mā̃y nī āvē.
grain was-sown, but my hand-in not will-come.

Mōtī.—Kēhẽ nī āvē rā?
Mōtī —Why not will-come O?

Mungā —Mārō bāhā, mārō hātī ohhē, chu nī hājō. Tinā
Muṅgā — My brother, my neighbour is, he not good Him
dēkhin huk nī āwatlō. Ēk phērē tinē mārō gōr
having-seen luck not comes One time by-him my house
chud-dēnlō Tōhlā-j khētōn ohōmkhēr chār dusman chhētā
on-fire-was-given Thus-indeed fields-of four-sides four enemies are

Mōtī.— Chā kānlā?
Mōtī —They who?

Mungā — Ugawani-ēkhē mārō bāwadyō, budawaṇi-ōgē mārō
Mungā.—Sunrise-towards my sister's-husband; sunset-towards my
bānjō, pālā-ōgē mārō kākō, dēh-ōgē mārō hālō.
sister's-son; north-towards my uncle; south-towards my wife's-brother.

Mōtī.—Tārā hogāiwālā tēhẽ-j ẽchōtlā?
Mōtī —Thy relatives thee-only trouble?

Mungā —Tēhẽ kōin kāy wāljē? Tinā āpnē, tẽvī
Mungā —That having-said what results? Them-to if-give, then
hājō; nī āpnē, tẽvī bāgtā. Hārī kōl ōhli-j rā.
well; not give, then get-angry All world such-indeed O

Mōtī.— Mēhē ēk vihi-n pãch rupayā udārē āphē kē?
Mōtī —To-me one twenty-and five rupees on-credit wilt-give what?

Mungā.— Mārā-j nī milē. Mī kã-dōkh āpu?
Mungā —Mine-even not is-found I wherefrom should-give?

Mōtī.— Kēlyān mōynē āpēhē
Mōtī —Kēlyō-of in-month shall-give

Mungā —Khōrij rā pun ōē tẽvi āpē
Muṅgā — True oh, but it-will-be then shall-give

Mōtī.—Tārā manōn kām rā I bāyar kōn rā?
Mōtī.—Thy mind-of work O This woman who O?

Mungā.—Māri wawadi
Muṅgā — My daughter-in-law.

Mōtī.— Ērē dilō-par kāy kāy gōynō pēr-rōyli?
Mōtī —Her body-on which which ornaments wearing-is?

Mungā —Kānō-mãy uktā, nāk-mãy mundī, gōlā-mãy rupān dōru
Muṅgā — Ears-in ear-rings, nose-in nose-ring, neck-on silver-of chain
an kidyā, āthō-mãy battyā-n khōtrān wālā, pāyō-mã wālā
and marriage-string, hand-on battis-and tin-of rings, feet-on rings

Mōtī.—Tāri wawadi pēt-hātē chhē rā? kotrā mōynā
Mōtī.—Thy daughter-in-law belly-with is O? how-many months
ōylā rā?
became O?

Mungā — Nī rā dādā Ḋrō pōt-aj ōhlō Tu ganō batīlo
Mungā — No O father Her belly-indeed such Thou much jeerlar
mātī rā Āmrā hārā bāvrān pōt-aj ōhlī
man O Our all women-of bellies-indeed such

Mōtī — Ehẽ kẽhẽ ?
Mōtī — So why ?

Mungā — Āmrō dēh ōhlō-j Ākhō dil kidīvlō an pōt
Mungā — Our country so-indeed All body emaciated and belly
nangārō
a-kettle-drum

Mōtī — Ākhā dihi-mãy tumu kōtrā-wāi khātlī rī ?
Mōtī — All day-in you how-many-times eat O ?

Mungā — Tīn vēlã, hirān, mãjōn an hāñj
Mungā — Three times, morning, noon, and night

Mōtī — Tumu kāy khād khātlā ?
Mōtī — You what food eat ?

Mungā — Dādi bājrān rōtō udadān dāl Tiwarōn dihi
Mungā — On-workdays bājri-of bread, udid-of pulse Festivity-of day
kōdrī, chupōd an kukdān mahā khātlā an hōrō pitlā
rice, ghee and cock's flesh eat and liquor drink

Mōtī — Chhuri pēl-vēlã hōhrān gōr jōnath kī bahin
Mōtī — Girl first-time father-in-law's in-house bears or father's
gōr ?
in-house ?

Mungā — Ḋ wāt kai pākī nī milī
Mungā — This matter at-all certain not is-obtained

Mōtī — Jōnanīrī kōtrā dihi gōr-mẽ rōvath ? Chhurō
Mōtī — A-woman-in-childbed how-many days house-in remains ? Child
kōtrā dihi-lagun dīi khātlō ?
how-many days-up-to milk eats ?

Mungā — Pãch dihi gōr-mã rōvath Dihirō chhurō ōytā-lagun
Mungā — Five days house-in she-stays Second child becoming-until
dīi khātlō Ābārī rāt gōvli Ḷvī mī jnẽ Bōh, Rām-rām
milk eats Much night went Now I shall-go Sit, Rām-rām

Mōtī — Āwjē, dīdā, wānē-hī Jī Rām-rām
Mōtī — Please come, friend, to-morrow Go Rām-rām

Mungā — Wānī nī īvī Pun pōn-dihi
Mungā — To-morrow not shall-come But the-day-after-to-morrow
ãvē Rām-rām
shall-come Rām-rām.

FREE TRANSLATION OF THE FOREGOING.

Mal.—Good morning, Bijil, good morning. Come and sit down. What is your name?

Mangal.—Good morning, friend. Why, have you forgotten? I am the Bijil Mangal of Jaroma.[1] We have met in Dhalgam.[2]

Mal.—Yes, yes—I remember. Are you well?

Mangal.—How should I be well? I had six sons and five daughters and now only two sons are left.

Mal.—What has become of the others?

Mangal.—One son was killed by a snake: another went to bathe in the river and was drowned: the third died from cholera: the fourth was struck by lightning. One of the girls was killed by her husband: the second was eaten by a tiger: the third went mad and died: the fourth died of dysentery: and the fifth has run away.

Mal.—Alas. That is very bad. A curse on God's mother! This has not done well. O God!—How great are your hands?

Mangal.—I should wish you and forty pairs of bullocks[3] to cultivate it. It is assessed at hundred rupees. But what is the use of cultivating it. I cannot get a living out of it.

Mal.—This year there will be good rain, and the crops will ripen well.

Mangal.—What is the use of a good rainy season? We had good rains last year, and then the rats came and ate the crops.

Mal.—Is every time of this sort? (*i.e.* this time it may be otherwise).

Mangal.—What guarantee have we? A curse on his mother! Men do not understand God's doings.

Mal.—You are right. But all care should be left to him who made us. When will you begin ploughing?

Mangal.—In two or three days.

Mal.—How many labourers will you employ, and how much will you pay them a day?

Mangal.—Twelve labourers will be required, and each will get two pice[4] and a half.

Mal.—What will you sow this year?

Mangal.—I have sown Bádi, Bájrí, Mángli, Mór, Hadgari, Juvár, Bájrí, and Tili.[5] But I shall not see much of them.

Mal.—Why not?

Mangal.—Brother, I have a bad neighbour, and when I see him I have no luck. Once he set my house on fire. I have also from other enemies on the four sides of my fields.

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[1] Jaroma is a village near Dhalgam in the Amrut Mahal.

[2] Dhalgam is a comparatively large village in the Amrut Mahal, with a population chiefly consisting of Bívas. The Bívas, when disturbed with their lot, generally use this abusive expression.

[3] One pair of bullocks can cultivate about thirty acres of land.

[4] The price of Dhanbad's half an anna.

[5] Translation is given about these terms. A great many of the hill grains are little better than grasses. Local names for them vary every few miles.

Mōtī.—Who are they?

Mungā.—To the east my sister's husband, to the west my sister's son, to the north[1] my uncle, to the south[2] my wife's brother.

Mōtī.—Do your relatives always vex you?

Mungā.—What is the use of saying it? If you give them something, well and good. If not, then they get angry. All the world is so.

Mōtī.—Will you lend me twenty-five rupees?

Mungā.—How should I? I have not got them myself.

Mōtī.—I shall pay them back in the month Kēlyō[3].

Mungā.—Well and good, but I cannot give you what I have not got.

Mōtī.—As you like it.—Who is this woman?

Mungā.—My daughter-in-law.

Mōtī.—Which ornaments is she wearing?

Mungā.—Ear-rings and nose rings, a silver chain and her marriage-string round her neck, *Baṭṭis* and tin bracelets on her hand, and anklets on her feet.

Mōtī.—Is she with child, and how many months has she been so?

Mungā.—Dear no, her stomach is so in itself. You are fond of joking. All our women look so.

Mōtī.—Why so?

Mungā.—It is so here in our country. Our bodies are slim, but the stomach is like a kettle-drum.

Mōtī.—How many times do you eat during the day?

Mungā.—Three times, in the morning, at noon, and in the evening.

Mōtī.—What do you eat?

Mungā.—On work-days bread of Bājrī (*holcus spicatus*) and pulse of Udid (*phaseolus radiatus*). On holidays we eat ghee and cock's flesh and drink liquor.

Mōtī.—Are the girls brought to bed the first time in the house of their father-in-law or in that of their father?

Mungā.—There is no fixed rule.

Mōtī.—How many days must a woman stay at home after a child bed, and how long does the child suck?

Mungā.—The mother stays in the house five days, and the child goes on sucking till another child is born. But it is getting late, and I must be off. God bless you.

Mōtī.—Do come again to-morrow. God speed you.

Mungā.—I cannot come to morrow, but I shall come the day after. Good-bye.

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[1] *Lit.* beyond the Narmada, the northern boundary of the Akrani Mahal.

[2] *Lit.* the country, *i.e.* the plains at the foot of the Satpuda.

[3] The last month of the Pawra year corresponding to Bhādrapada.

Bhīlī is also the principal language of the southern part of Chhota Udepur and of Rajpipla

No specimen has been received from the former state. The Bhīlī spoken there is probably identical with Barēl. The Rajpipla dialect is connected with Barēl in the north, and with the various forms the language assumes in Khandesh in the east Towards the south it is connected with the various dialects of the Nawsari division of the Baroda State

The palatals are retained, at least in writing Thus, *pāch*, five, *chhētō*, far, *pāchhal*, after Spelling such as *khuchī*, merry, however, point to the pronunciation of *ch* as *s*.

L is interchangeable with *n*, thus, *mōkʼnyō*, he was sent. *āgan*, before, *nāgī*, she began.

The cerebral *l* does not seem to exist in this dialect. Compare *kāl*, famine In *dōyā*, eye, however, it has become *y* as in Khāndēśī.

R seems to have been dropped in words such as *kōīnē*, Gujarātī *karīnē*, having done, *pōyʼnā*, Gujarātī *bharʼwū*, to fill, and probably also in *kō*, Gujarātī *ghar*, a house The last two instances show that a hard consonant is often substituted for a soft aspirate, just as was the case in Mahikantha. Thus also *kōdō*, a horse, etc

Nouns —The inflexion of nouns is mainly the same as in Mahikantha The oblique form is sometimes used alone, without any suffix, to denote various cases, thus, *bāyʼchā*, by a father, to a father, of a father, and O father. The plural of strong masculine bases ends in *ā* and *ē*, as is also the case in Khāndēśī. Thus, *pōyʼrā* and *pōyʼrē*, sons The same form is also occasionally used for the neuter plural, thus, *bhundē*, swine; *warʼhē*, years Compare the corresponding *ē* in Marāthī

The plural of feminine *ī*-bases ends in *īō*, thus, *kōdī*, a mare, *kōdīō*, mares

An oblique plural is occasionally formed by adding *āhā*; thus, *chākʼrāhā-mā̃*, among the servants

The case suffixes seem to be the same as in Mahikantha. Thus, *pōyʼrāē*, by the son; *majurā-nē*, to the servants, *pōyʼrīō-thī*, from the daughters, *milʼkat-nō bhāg*, a share of the property; *dēh-mā̃*, in the country; *khētā-mē̃*, in the fields Note also the postposition *dēkhē*, from

Pronouns.—The following are the personal pronouns.—

āi, I.	*tū*, *tu*, thou.	*tē*, *tō*, *tīō*, he
maīē, *āiē*, by me.	*tuē*, by thee	*tīō*, *tīā*, *tīē*, *tīān(ē)*, by him
mā, *man*, *mā-nē*, to me.		*tīān(ē)*, to him
mā, my.	*tō*, thy.	*tīā*, *tīān*, his.
amā, *amu*, *āpah*, we	*tumā*, you.	*tīō*, they
amī, by us.	*tumī*, by you.	
amā, our		

Demonstrative and relative pronouns.—*tī*, etc, that, *tē dēh-mā̃*, in that country, *ā* and *āi*, this; *īān*, to this; *jē* which, *jīā-nē*, by whom

The interrogative pronouns are *kō-dō*, who? *ku-nō*, whose? *kā* and *kāī*, what? *kōḍō* has an oblique form *kaḍā* in *kadā-bī*, by any one.

Verbs.—The Verb substantive forms its present tense as follows —

Sing	1	*chhũ, ãhẽ*	Plur	1	*hẽ, ãhẽ*
	2	*chhẽ, ãhẽ*		2	*hẽ-rã, ãhẽ*
	3	*hẽ, ãhẽ*		3	*hẽ-rã, ãhẽ*

The final *rã* in the second and third persons plural seems to be an affirmative particle Compare *ãw-rã*, come, *tũ jãhã-rã*, thou goest, *ãi kutẽ-rã*, I shall strike, etc

The past tense is *hatõ, ũtõ, watõ* or *hatã*, etc, plural *hatã*, etc, or *hatẽ*, etc

The present tense of finite verbs is formed as in Mahikantha Thus, *ãi kutũ*, I strike, *ãi marũ hũ*, I die, I am dying In the plural we also find forms such as *amõ thõk'tã-hã*, we strike, etc Of the verb 'to go' we find *jãhũ*, (I) go, *jãhẽ* and *jãhãy rã*, he goes, *jãtã-hã*, (we, you or they) go

The past tense is apparently regular, though the spelling is rather inconsistent Thus, *gayõ, gõyõ*, and *guõ*, he went, *huyõ* and *wuyõ*, he became, *ãpĩu*, it was given, *pãp kõyu*, sin was made, etc

The future seems to be formed as in other Bhil dialects. Thus, *jãhĩ*, I will go, *kõhĩ*, I will say, *mãrũhũ*, we will strike, *mãr'hõ*, you will strike, *mãr'hẽ*, they will strike The future participle ending in *nãrã* is often used instead Thus, *mãr'nãrã*, we, you or they, will strike

The imperative plural sometimes ends in *ã* and sometimes in *õ*, thus, *ãpã*, give, *ãwõ*, come *Wuyẽ*, let us become, is the ordinary present conjunctive in the first person plural

The verbal noun ends in *wã* and *nã*, thus, *tĩãn ãb'dã põd'wã nãgĩ*, to him distress to arise began, *wãr'nã hãru*, in order to tend

The present participle ends in *tõ* or in *nõ*, thus, *jĩw'tõ*, living, *kut'nõ*, striking, *khãt'nẽ ũtẽ*, they were eating The suffix *nõ* is sometimes also added to the past participle passive, thus, *muunõ*, dead, *gunõ*, gone Compare the pluperfect participle ending in *lõ* in Gujarãtĩ *Ãlã*, come, seems to be the Marãthĩ form

The conjunctive participle ends in *ĩ* or *ĩ-nẽ*, thus, *wãtĩ*, having divided, *kõĩ-nẽ*, having done.

The vocabulary is to a great extent peculiar On the whole, however, the dialect is closely related to other Bhil dialects of the neighbourhood, as will be seen from the specimen which follows

['No 25.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

BHILI OR BHILODI.

(RAJPIPLA STATE, DISTRICT REWAKANTHA.)

Ek	mãtĩ-nã	bẽn	põy'rã	ũtã	Nẽ	tã-waĩna	hãnnãẽ	
A-certain	*man-of*	*two*	*sons*	*were*	*And*	*them-of*	*by-the-younger*	
bãy'chã	kavõ	kẽ,	'bãh,	mil'kat-nõ	pañchãtĩ	bhãg	mã	ãpã'
to-the-father	*it-was-said*	*that,*	*'father,*	*property-of*	*arbitrated*	*share*	*me*	*give'*

Nē tīō tīō-nā mil'kat wātī āpī. Nē thōdā
And by-him them-to property having-divided was-given And a-few

dihā-pā hānnā pōy'rāē badhō tōlō kōīnē chhētā
days-after the-younger by-son all together having-done a-distant

dēh-mā̃ guō, nē tīā chhēl-mā̃ pōtā puñjī uḍāvī
country-in went, and there pleasure-in his-own property having-squandered

tākī, nē tīō badhō wāp'rī tākyō, tahā̃ pāchhal tē
was-thrown; and by-him all having-spent was-thrown, then after that

dēh-mā̃ mōtō kāl pōdyō, nē tīān āb'dā pōd'wā nāgī, nē
country-in a-great famine fell; and him-to difficulty to-fall began; and

tē jaīnē tē dēh-nā gām'chā-mē̃-nā ēk-nē tīyā̃ riyō Nē
he having-gone that country-of citizens-in-of one-of near remained. And

tīō pōtā khēt-mē bhuṇḍē wār'nā hāru tīān mōk'nyō Nē jē
by-him his-own field-in swine feeding for him-for he-was-sent And which

hingā bhuṇḍē khāt'nē ūtā tīā-ma-rēkhō pōtā ḍēḍ pōy'nā tīyān
husks swine eating were them-in-from his-own belly to-fill him-to

mar'jī ūtī. Nē tīān kaḍā-bī nahā āpiū; nē tē chhētan
wish was. And him-to by-anybody not was-given; and he conscious

huyō tā̃hā̃ tīā kayō kē, 'mā bāy'chā kōh'tā majurā-nē
became then by-him it-was-said that, 'my father's how-many servants-to

jākhā māndā hē, pōn āi tō bhukē (mōõ or)marũ-hũ, āi
abundant bread is; but I on-my-part by-hunger dying-am; I

tō uṭhīnē mā bāy'chā tā̃ jāhī nē tīyān kōhī kē,
indeed having-arisen my father(-of) near will-go and him-to will-say that,

"bāy'chā, maīē jugā-ichhī nē tō āgan pāp kōyu ēhē, nē amu
"father, by-me heaven-against and thee before sin done is, and I

tō pōy'rō kēh'nā jēhō āi nahā, tō majurā̃-nā jhuṇḍō man ēk
thy son to-be-called worthy I not; thy servants-of like me-to one

gan.'" Nē tō uthīnē tīyā bāy'chā tīhā̃ guyō Nē tō ajī
count.'" And he having-arisen his father near went. And he yet

mas chhēṭō ūtō tahā̃ tīyā bāy'chā tīān pālyō, nē tīā-nē mēhēr
much afar was then his by-father him it-was-seen, and him-to pity

āli, nē tē gug'dīnē tīyān gutē vīgī padyō, nē tīyān
came, and he having-run him on-the-neck embracing fell, and to-him

gulā kuyā. Nē pōy'rāē tīān kayō kē, 'bāichā, maīē
kisses were-done. And by-the-son to-him it-was-said that, 'father, by-me

jugā-ichhī nē tō āgan pāp kōyu ēhē; nē hōwu amu tō pōy'rō
heaven-against and thy before sin done is; and now I thy son

kahēnā jēhō āi nahā.' Pōn bāichāē pōtāh chāk'rā-nē kayũ
to-be-called worthy I not' But by-the-father his-own servants-to it-was-said

jē. 'hārē pōt'ḍē nē āwō nē iān phuṅgāwā, nē iā
that, 'good clothes having-taken come and him put-on, and his

hāthā-mẽ mundī kānā, nē pagā-mẽ khāh'dē pō, āwō nē āpah
hands-in a-ring put, and feet-in shoes put, come and we

khāīnē khuchī wunjē Kēm-kē āī mā pōy'rō muinō ūtō, nē
having-eaten happy will-become Because this my son dead was and

phāchhō jīw'tō wuvō hē, nē tīkāī guinō ūtō, nē milvō chē'
again alive become is, and having-been-lost gone was, and obtained is

Nē tīō khuchī wuinā nāgā
And they happy to-become began.

Nē tiān mōdō pōy'rō khētā-mẽ ūtō, nē tē āw'tā kuī
And his elder son fields-in was, and he while-coming house

ichhī puigō tahã tīānē gāitã nē nāchh'tã ūnāvō, nē tō
near arrived when him-by singing and dancing was heard, and by-him

chāk'rāhā-mã-nā ēkā-nē- hādīnē puichhū kē, 'ā kā
servants-from-among one-to having-called it-was asked, that, 'this what

hē?' Nē tiē tīā-nē ākhyū kē, 'tō pīwas ālā hē, nē tō
is?' And by-him him-to it-was said that, 'thy brother come is, and thy

bāichhō ēk mōdī mij'bānī kōī hē, kēw-kē tō tīī nē hājō-hamō
by-father one great feast made is, because he him-to safe and-sound

pāchhō milvō hē' Pōn tō guchhē bhōrīyō nē kōchī āw'nā tiān
back obtained is.' But he with-anger was-filled and inside to-come his

khuchī na watī Māthē tīān bāichā bīrā āīnē tiān
wish not was Therefore his (by-)father out having-come him to

hajāiyō Pōn tīān jabāk wāj'tã bāichā ākhu kē,
it-was-entreated But him-by answer giving to-the-father it was told that,

'pāl, ātē war'hō āī tō chāk'rī karū hū, nē tō bōn
'see, so-many years I thy service doing am, and thy ord

maīē kahā-hī utāiwō nīhī, tāhã phīchhō mā bhāībandhī
by-me ever-even disobeyed is-not, still again my friends

hāthī khuchā kōw'nā tuē mā-nē lēwāru bī kadīh
with merriment to-do by-thee me-to a-kid even ever

nahã āpvū. Pōn ā tō pōv'rō jīānē chhīnālī hārī tō
not is-given But this thy son whom-by harlots with thy

puūjī khāī tākī trānā āw'tā-j tūē tīī wastāī
property having-eaten was-thrown his on coming-just by-thee him for

mōdī mij'bānī kōī' Nē tīē ākhū kē, 'pōv'rī, tu mī-hārī
a-great feast is-done' And by him it-was-said that, 'son, thou me-with

rōj hī āhē, nē mā hundhō tōj chē Nē āpū tō rājī hu'nu
always art, and my all thine-alone is And we indeed happy to-be

nē khuchī huw'nu jōj'vē, kēw-kē ā tō pīwas muinō ūtō, nē
and merry to-be was proper, because this thy brother dead was, and

phīchhō jīw'tā wuvā hē, nē tākū guinō ūtō, nē phīchhō milō chē'
again alive become is, and having-been-lost gone was, and again found is'

NAIKʿDĪ.

The Naikas or Naikʿdas are one of the aboriginal tribes of the Bombay Presidency. Most of them are found in the wildest parts of the Panch Mahals and Rewakantha They are considered to be inferior to the Bhīls in social position, and only partially lead a settled life The rest of them wander about in Jambughoda, Chhota Udepur and other districts in the Rewakantha Agency, in the Nawsari Division of the Baroda State, and in the frontier tracts between Rewakantha and the Panch Mahals on one side and Khandesh and Malwa on the other In the Panch Mahals they are principally found in the Halol Taluka They are also found in the Surat District, in the eastern half of the Balsar Division, where they are sometimes confounded with the Dhōdias or Dhundias. Thus some of the specimens received from Surat profess to be written in the Naikī-Dhōḍiā dialect. Compare Dhōḍiā on pp 124 and ff, below.

Naikʿdī has been returned as a separate dialect from Rewakantha, the Panch Mahals and Surat The following are the revised figures —

Rewakantha	500
Panch Mahals	8,300
Surat	3,300
TOTAL	12,100

Specimens have been received from the Lunawada State and from Jambughoda in Rewakantha, the Halol Taluka in the Panch Mahals, and from Surat. They show that Naikʿḍī is no proper dialect but a form of speech which varies according to locality. In the Lunawada State it is almost pure Gujarātī. In the other districts it is a mixed form of speech, based on Gujarātī-Bhīlī with a tinge of Marāthī. The Marāthī element increases as we go southwards and is especially strong in Surat The mixed character of the speech also appears in the fact that various forms are confounded, so that for instance the dative is used instead of the case of the agent, and so on. On the whole, however, Naikʿḍī agrees with Gujarātī-Bhīlī and may be considered as one of the links which connects that form of speech with broken dialects of Thana such as Sāmʿvēḍī, Phuḍʿgī, etc

It will be sufficient to give a few details The specimens received from the Lunawada State in the north of Rewakantha are written in a slightly disguised Gujarātī. We may only note the substitution of *h* for *s* in *vīh*, twenty, etc . of *r* for *l* in *lār*, famine; forms such as *jyō* for *gyō*, he went, and so forth.

It will be sufficient to give the first lines of the Parable of the Prodigal Son in order to show how little the dialect here differs from ordinary Gujarātī.

[No 26]

INDO-ARYAN FAMILY. CENTRAL GROUP.

BHĪLĪ OR BHILŌDĪ

NAIK'DĪ DIALECT (LUNAWADA STATE, REWAKANTHA)

Ēk mānah-nē bē chhōrā hatā Nē tēō-mã̄-nī nānē
One man-to two sons were And them-in-of by-the-younger
bāp nē kīdhu kē, 'bāp, bāpītā-nō bhāg chhē, tē-mã̄-thī
the-father-to it-was said that, 'father, property of portion is, that-in-from
ēk bhāg ma-nē āp' Tēnē tēō-nē dōlat vẽchī āpī
one share me-to give' By-him them-to property having divided was-given
Nē thōdā dādā pachhī nānō chhōrō badhu bhēgu karīnē vēg'lā
And few days after younger son all together having-made far
gām gyō, nē tyã̄ uphã̄dī karī pōtānō paisō
village went, and there extravagance having-made his money
udāvī dīdhō, nē badhu matadī nākhyu. Pachhi tē
having squandered was-given, and all having-cleared was-thrown Then that
gām-mã̄ mōtō kār padyō Pachhī tē-nē vītāwā lāgyu Pachhī
village-in great famine arose Then him-to to-pain it-began Then
tē gām-nā rēnār-nē tyã̄ rīyō Nē tēnē pōtā-nā
that village-of citizen-of at-the-house he-stayed And by him his
chhētar-mā huwarō chār'wā mōk'lyō Pachhī huwarō jē khāgō hatã̄
field-in swine to-feed he-was sent Then swine what husks eating
hatã̄, tē khāī pōtā-nu pēt bhar'wā-nī mar'jī thī, kōī
were, those having eaten his belly filling-of wish became, by-anybody
āpyu nahī.
was-given not.

The Naikʼdas of Jambughoḍa speak almost the same dialect There is, however, a certain admixture of Marāthī Thus, the dative is formed by adding *lā* and *nē*, the singular of strong neuter bases ends in *ã̄*, etc Compare *wāchhadī-lā*, for the calf, *tīh-nē*, to-her, *ālhyã̄*, it was said, etc

The short specimen which follows contains a conversation between a village woman and her child, and will be sufficient as an illustration of the dialect

[No 27.]

INDO-ARYAN FAMILY. CENTRAL GROUP

BHĪLĪ OR BHILŌḌĪ.

NAIKʼDĪ DIALECT (JAMBUGHOḌA, REWAKANTHA.)

Muh-nī dagʼrī sawār-nī charʼwā gaī Tīh-nī wāchhadī ghēr āchhʼtī.
My cow morning-in to-graze went Its calf in-house was

Tī gāī tīh-nē chātīnē ubhī rahī. 'Dadā, tū wāchhadī
That cow it having-licked standing was 'Darling, thou the-calf

chhōḍ. Wāchhadī dhāwʼtī hōī ētʼlē hã̄ẏ dudh kahādū.' 'Āẏā,
loose The-calf sucking may-be in-so-much I milk will-draw' 'Mother,

badhū nahã̄ kahādī lēa; thōḍã̄ kahādʼjē, bīsʼrã̄ wāchhadī-lā
all not having-drawn take; a-little draw, the-rest the-calf-for

thōwʼjē' 'Bahu dhaj dadā' 'Āẏā, gāī-nã̄ dudh pīam ma-lā
leave' 'Very well, darling' 'Mother, the-cow-of milk to-drink me-to

bhārē dhaj gamẏā' 'Ī thōḍã̄k pī Tarē sã̄j-nē khāwā-mã̄ khub
very well is-liked' 'This little drink Then evening-in food-with much

dudh tu-lā āpīh'
milk thee-to I-will-give'

FREE TRANSLATION OF THE FOREGOING

My cow one morning was going to graze while its calf stayed at home The cow then stayed and licked it So I said to my child, darling, loosen the calf, I will milk the cow so that the calf may suck' My child said, 'mother don't draw all the milk, but only a little and leave the rest for the calf.' 'Very well, darling' 'Mother, I am very fond of cow's milk.' 'Well drink this drop I will give you much milk for your supper in the evening'

In the Panch Mahals Naik'dī is spoken in the Halol Taluka. The dialect is, to some extent, mixed with Marāthī, as was also the case in Jambughoda. The dative suffix *la*, which is used in addition to the Gujarātī suffix *nē*, also has the form *nā*, thus *tī-nā*, to him. It is clearly a borrowed suffix and occasionally also occurs in the case of the agent. Thus, *putas-lā ālhyā*, the-son-by it-was-said. Note also the past tense in *lā* and *nā*, thus, *paisā āp'lā*, the money was given, *pāp kar'nā āchhi*, sin is done. *L* and *n* seem, on the whole, to be interchangeable.

The beginning of the Parable of the Prodigal Son which follows will show the mixed character of the dialect and how this mixture has weakened the sense for grammatical correctness.

[No. 28.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

BHĪLĪ OR BHILŌDĪ.

NAIK'DĪ DIALECT. (HALOL TALUKA, PANCH MAHALS.)

Ēk	manakh-nē	bēn	putas	hōnā.	Nē	tih-mī̃-nā	nānīē	
One	*man-to*	*two*	*sons*	*were*	*And*	*them-in-of*	*by-the-younger*	
ābās-nē	ākhēl	kē,	'ābās,	paisā	āchhē	tā-ma-lā	ma-lī	bhāg
father-to	*was said*	*that,*	*'father,*	*money*	*is*	*that-of*	*me-to*	*share*
āp'	Nē	tīh-nē	paisā	hastāt	hō	yās-lā	wā̃tī	
give'	*And*	*him-by*	*money*	*in-hand*	*is*	*them-to*	*having divided*	
āp'lā.	Nē	thōdā	dan	pachhē	nānō	pōy'rō	jēt'lī̃	astā̃
was-given	*And*	*a-few*	*days*	*after*	*the-younger*	*son*	*as-much*	*was*
aṭ'lā̃	badhā̃	ēk'thā̃	karīnē	bhārō	dūr	malak-mī̃	gīyō,	
so-much	*all*	*together*	*having-made*	*very*	*distant*	*country-in*	*went,*	
nē	tyā̃	mōj-majā-mā̃		pōtānā	paisī	udāvī		
and	*there*	*pleasure-and-enjoyment-in*		*his-own*	*money*	*having-wasted*		
tā̃k'nā	Nē	tīh-nē	badhā̃	khar'chī	tā̃kyā̃	awār-pahōr		
were-thrown	*And*	*him-by*	*all*	*having-spent*	*was-thrown*	*then-after*		
tī	mulak-mē̃	bhārē	dukāḷ	padvā,	nē	hōvī̃-nē	tank'-āl	pad'wā
that	*country-in*	*a-great*	*famine*	*fell,*	*and*	*him-to*	*want*	*to fall*
bājhī	Tō	jāunē	tē	malak-nā	rahēnār-mī̃-nā	ēk-nē	tī̃hī	
began	*He*	*having-gone*	*that*	*country-of*	*inhabitants-in-of*	*one-of*	*there*	
rīhīō,	nē	tīh-nē	pōtā-nā	khētar-mā̃	suw'rī̃-nē	tīnā	chār'wā	
remained,	*and*	*him-by*	*his-own*	*field-in*	*swine*	*him*	*to-graze*	
mōk'lyā	Nē	jē	sīngō	suw'rā̃	khātī̃	chhī	tīh-mī̃-thī	pōtī-nū
was-sent	*And*	*which*	*husks*	*swine*	*eating*	*were*	*them-in-from*	*his-own*
pēṭ	bhar'wā-nē	man	hōtō,	nē	kōiē	tī-nē	nahī	āpēl,
belly	*to-fill*	*mind*	*was,*	*and*	*by-anyone*	*him-to*	*not*	*was-given;*

nē tō hũsīyār hunā tyārē tī-nē ākhyũ kē, 'mōh-nā
and he to-senses came then him-by it-was-said that, 'my

ābās-nā kat'lā majurīyā-nē jāj bhākar āchhī, pan huy-tō
father-of how-many labourers-to enough bread is, but I-indeed

bhukhē duhkh pāmũ chhũ Hãi uthīnē mōh-nā ābās
by-hunger misery suffering am I having-arisen my father

hārē jāũ nē tī-nē ākhīs kē, "ābās, hay agāh sāmā
near will-go and him-to will-say that, "father, I heaven against

nē tuh-nī āgal pāp kar'nā āchhī, nē āmī tuh-nō putas
and thy before sin made is, and now thy son

ākh'wā hay nahā-mīlē; mōh-nē tuh-nā majurīyā-mã-nā ēk-nā
to-be-called I am-not-worthy; me-to thy labourers-in-of one-of

jēwō gan"' Nē tō uthīnē tih-nā ābās hārē gīyā Nē
like count"' And he having-arisen his father near went And

tō āmī ghanā vēg'lā astā tō tīh-nā ābāsē tē-nē
he yet far distant was meanwhile his by-father him-to

bhārēlā, nē tīh-nē dīyā jētī, nē tō dhām-daīnē tīh-nī
he-was-seen, and him-to compassion came, and he having-run his

kōt vĩtāyã nē tīh-nē kōkā karyā Nē putas-lā tīh-nē
neck was-embraced and him-to kisses were-made And the-son-by him-to

ākhyā kē, 'ābās, hay agāh hāyā nē tuh-nī āgal pāp
it-was-said that, 'father, I heaven against and thy before sin

kar'nā āchhī; nē āmī tuh-nō putas ākh'wā nahā-mīlē'
made is; and now thy son to-be-called am-not-worthy'

Pan ābāsē pōtā-nē chākar-lā ākhyā kē, 'dhaj sud'kã
But by-the-father his-own servant-to was-said that, 'good clothes

ānã nē i-lā pung'rāwā, nē tīh-nē hāthē vĩtī ghālō, nē
bring and this-to put-on; and on-his hand a-ring put, and

khur-mẽ jōdā pung'rāwā; nē āpu khāīnē alang kar'jē,
on-feet shoes put, and we having-eaten merriment will-make,

kasã-kē ō mōh-nā putas marī gayā astā, tō pāchhā jīw'tā hōnā;
because this my son having-died gone was, he again alive became,

nē takāi gayēl, tē jadyā chhē' Nē hōyā-lā alang wāy'dā
and lost gone, he found is' And they merriment began.

The Naik'dī dialect of Surat is still more influenced by Marāthī than was the case with the language of the Naik'das of Rewakantha and the Panch Mahals. Thus, we not only find the dative suffix *lā* in forms such as *mā-lā*, to me, but often also the Marāthī oblique form. Thus, *dēśā-mā̃*, in the house. Another dative suffix is *dai*, thus, *mān'sī-dai*, to a man. The genitive and the conjunctive participle are formed as in Marāthī, thus, *paisā-chā bhāg*, a share of the property, *ud'wūn*, having squandered, *karū-nē*, having done. Similarly also *mājā*, my, *tujā nāw*, thy name, *rahun*, to live.

The form *mā-lā*, my, corresponds to *mā-nō* in connected dialects, and shows the same change of *n* to *l* as we found in the Panch Mahals. In this connexion we may also note forms such as *lāgīn*, he began, *hōyīn*, he became, etc. They correspond to forms ending in *ēl* and *ēlō* in connected dialects.

It would, however, only be waste of time and paper to go into further details. The character of the dialect will appear from the beginning of the Parable of the Prodigal Son which follows.

[No 29.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

BHĪLĪ OR BHILŌDĪ

NAIK'DĪ DIALECT (DISTRICT SURAT.)

Ēk	mān'sā-dai	bēn	dīkh'rēs	āsī	Tē-mā̃ chē	dhāk'lē	
A-certain	*man-to*	*two*	*sons*	*were*	*Them-in-of*	*by-the-younger*	
bāhās-dai	ākhu,	'bāhās,	mā-lā	paisā-chā	mā-la	bhāg	dē'
father-to	*it-was-said,*	*'father,*	*me-to*	*money-of*	*me to*	*share*	*give'*
Nē	tēnē	paisā	wāthū	ōpī	Tē	thōdā	dis	māgē
And	*by-him*	*money*	*having-divided*	*was-given*	*Then*	*a-few*	*days*	*after*
dhāk'lē	dīkh'rēs	badhā̃	ēk'thā̃	karūnē	dūr-chē	dēś	
by-the-younger	*son*	*all*	*together*	*having made*	*distance-of*	*country*	
gīā,	nē	tathai	majhā	karūnē	paisē	ud'wun	nēh
went,	*and*	*there*	*pleasure*	*having-made*	*money*	*having-wasted*	*was-thrown*
Nē	badhā̃	khar'chu	mēh'lī	māgē	tē	dēś-mā̃	motō
And	*all*	*having-spent*	*was-thrown*	*afterwards*	*that*	*country-in*	*a-great*
dukāl	padīn,	nē	tahā lā	āp'dā	padaw	lāgīn	Nē	tō	jīhūnē
famine	*fell,*	*and*	*him-to*	*distress*	*to-fall*	*began*	*And*	*he*	*having-gone*
dēśā-chā	wat'nī-mā̃-chē	ēkā	hārī	rahun	lāgīn	Nē	tēnē	potā-chī
country-of	*natives-in-of*	*one*	*with*	*to-live*	*began*	*And*	*by-him*	*himself-of*
khēt'rā-mā̃	bhōnd	chāraw	daw'dī	Tē	jē	sūng	bhōnd	khāt
field-in	*swine*	*to-graze*	*it-was-sent*	*Then*	*which*	*husks*	*swine*	*eating*
āsī	tē-mā̃-thī	pōtā-chā	pē'	bharūū-chī	tyā-chī	mar'jī	[illegible]	[illegible]
were	*those-in-from*	*himself-of*	*belly*	*filling-of*	*him-of*	*wish*	*was,*	*[illegible]*

kōh'nē ōpī nahı, nē tōhō hōśīār hōijīn. tahĩ tēnē
by-anyone was-given not; and he in-senses became then by-him

ākhi jē, 'mājā bāpā-chē kalēk majurā-chē ghanē bhākar āhē;
it-was-said that, 'my father-of many servants-of much bread is,

pan maĩ bhukē marat āhē. Maĩ ūthū-nē mājā bā-pāsē
but I by-hunger dying am I having-arisen my father-to

jāhĩ, nē tahā-lā ākhī jē, "maĩ par'mēśarā-chē nē tujā
will-go, and him-to will-say that, "by-me God-of and thine

pāp karī āhē, nē ātã̃ tujā dīkh'ras ākhũ ghatai nahī;
sin done is, and now thy son to-be-called is-proper not;

mā-lā tujā majurā-mã̃-chē ēk majur gan"' Nē tō uthūnē
me-to thy servants-in-of one servant count"' And he having-arisen

pōtā-chā bāp-sī gīā
his-own father-to went.

MĀWCHĪ.

The Māwchīs or Mauchis are a Bhīl tribe whose home is in the West Pimpalner and Baglan Talukas of the Nawapur Peta of the Khandesh District and the adjoining parts of the Dangs and Baroda. They are sometimes also called Gāvīts, and are mostly cultivators

The Wārlis of Khandesh are said to speak a form of Māwchī Compare Vol vi pp 141 and ff

The estimated number of speakers of the Māwchī dialect is 30,000

AUTHORITY—

VARLEY, F J,—*A Short Hand Book of the Mawchi and Pawra Dialects* Bombay Government Central Press, 1902

Māwchī is a dialect of Gujarātī Bhīlī of the same kind as Chōdhrī, Dhōdiā, Gāmtī, Rānī Bhil, etc

The short *a* has the same broad pronunciation as in other Bhīl dialects This is, *bōhī*, a sister, *bōh*, sit, *kōī*, having done, etc

An *h* between vowels is usually very faintly sounded and is often dropped In such cases the vowels separated by the *h* may be contracted. Thus, *tōhō*, *tōō*, and *tō*, thy *tyāhā*, *tyāā*, and *tyā*, his, *ēhī*, *ahī*, and *ē*, I

Vowels are very commonly nasalized Thus, *kōī*, having done, *bōlē-hẽ*, he says, *ē-hẽ*, it comes

An *r* is usually dropped between vowels, thus, *kōī*, having done, *mŏŭ*, I may die, *dūu*, far, *bōhī*, to *bharī*, having filled

S is replaced by *h*, thus, *dōhō*, ten, *bē vihi*, forty, *wōhatī*, dwelling, *nhā*, run Forms such as *paisō*, or *paisō*, money, however, also occur.

Nouns.—There are only two genders, the masculine and the feminine

Strong masculine bases end in *ō* or *ā*, plural *ā* or *ē*, thus, *pōhō* or *pōhā*, a son, plural *pōhā* or *pōhē* *Ā* and *ō*, *ē* and *ā*, are, in the same way, interchangeable in verbal forms, thus, *jāyā*, they became, *lāgē*, they begin The plural of other masculine bases usually ends in *ē*, thus, *dōg'rē*, cattle, *duk'rē*, pigs, *māhī*, men Strong feminine bases end in *ī*, plural *iā* or *iō*, thus, *pōhī*, a daughter, plural, *pōhiā* or *pōhiō*, *ghōdī*, a mare, plural *ghōdiā*, etc

The oblique form agrees with Gujarātī. Thus, *pōhā-l*, to the son, *mauj-mā*, in merriment Often, however, it is formed from the genitive, thus, *pōhiā*, of a daughter *pōhiēl*, to a daughter, *ābōhōl*, to a father, etc Occasionally we also find Marāthī forms such as *mulukhā-mā*, in the country

The cases are the same as in Gujarātī The nominative is sometimes used instead of the case of the agent to denote the subject when the verb is the past tense of a transitive verb Thus, *tō ābōhōl ākh ā*, he said to his father The suffix of the case of the agent is *ē*, *ẽ* or *hē*, *hẽ*, thus, *āē*, by the man, *ābōhẽ pāngad dēm*, the father-by a-feast was-given

The suffix of the dative is *l* or *lā*; thus, *ābōhōl*, to the father, *pōhāl*, to the son; *māhū-lā*, to a man; *pōhā-nā*, to the sons

The ablative is formed by adding *nā*; thus *māhā-māy-nā*, from in the field

The suffix of the genitive is *ō* or *ā* The final vowel of the suffix is treated in accordance with the rules for the inflexion of strong bases, as in an adjective. That

mā ābō-hā kōlā āwʾtyā-hāl, to how many servants of my father's, *bhōgʾwān-ē ihī*, at God's, towards God. There is, however, considerable uncertainty, and we find forms such as *tō ābō-hō gahā̃-mē*, in thy father's house, *pōhi-ē*, of a daughter

The suffix of the locative is *mā̃*, *māy*, or *mē*; thus, *mulukhā-mā̃*, in the country; *rānā-māy*, in the fields, *gahā̃-mē*, in the house *Mā̃* is sometimes abbreviated to *m*; thus, *mōnā-m*, in the mind

Pronouns.—The following are the personal pronouns —

ẽ, *ēhī*, *ahī*, I.	*tũ*, thou.
mayẽ, by me	*tuẽ*, by thee
māl, to me	*tūl*, to thee.
mā, my	*tōhō*, *tōō*, *tō*, thy
amhā, *amā*, we	*tumhā*, *tumā*, you.
amhē, *āmē*, our	*tumhē*, *tumē*, your

Demonstrative pronouns are *ō*, fem. *īh*, obl *yā*, this, *tō*, fem *tī*, obl *tyā*, that, *tyā-hā*, *tyā*, his; *tyāẽ*, by him; *ēlō* or *ēpʾlō*, that, etc Similarly *jō*, who

The interrogative pronouns are *kũ* or *kō*, who? *kāy*, what?

Verbs.—The present tense of the verb substantive is,—

Singular, 1	*haũ*, *hũ*	Plural, 1.	*hējē*
2	*hai*, *hē*	2	*hētā*, etc
3	*hai*, *hē*	3	*hētā*, etc.

Or *hē*, *hai*, throughout The past tense is regular, singular *hatō*, etc, plural *hatā* or *hatē*, etc

The old present is used as a conjunctive present, an ordinary present, a past, and, after the negative *mā̃*, as a negative imperative The ordinary present is also used in the last mentioned way The old present is regularly formed. Thus, *mōũ*, I die, I may die; *rōhẽ*, thou livest; *ākhē*, he said, *mā̃ sōdē*, or *sōdē-hē*, don't leave me

The present tense of finite verbs is formed as follows —

thōkũ-hũ, I strike; *thōkē-hē*, thou strikest, he strikes; plural *thōkʾtā-hā* or *thōkʾtē-hē* In the singular we also find forms such as *jātō-hō*, I go, thou goest, he goes. and in the plural *jāhũ*, we go, *jāhā̃*, you go, *jāhā̃* or *jā̃*, they go

The past tense is formed as in connected dialects by adding *yō* (*ō*), *nō*, *lō*, etc., thus, *gōyō*, he went, *lāgē*, they began, *ēnā*, we came, *gunhō kōlō hai*, sin is done, *kāyēl*, was done; *dēnēl*, was given; *gayōl*, he had gone, etc

The ordinary future of *thōkʾnō*, to beat, is,—

Singular, 1	*thōkihī*	Plural, 1	*thōkũ*, *thōkuhũ*
2	*thōkihi*	2	*thōkʾhā̃*, *thōkī*
3	*thōkī*	3	*thōkihi*, *thōkī*

Other forms are *dēī*, I shall give, *rōhī*, I shall be, *lōhũ*, we shall make The form *hōrī*, I may be, seems to be miswritten for and identical with *rōhī*, I shall be

The plural of the imperative ends in *ā* as in Khāndēśī; thus, *dā*, give ye; *ghālā*, put ye

Other forms will be easily recognized as identical with those occurring in other Bhīl dialects.

I am indebted to A. H A. Simcox, Esq, I C S, for the two specimens which follow The first is a version of the Parable of the Prodigal Son, and the second

a folk-tale Mr Simcox remarks that the native who prepared the texts for him has to some extent been influenced by Marāthī, the official language of the district On the whole, however, the specimens are relatively free from any admixture The beginning of another version of the Parable, which has been independently prepared, has been added as a third specimen

[No. 30.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

BHĪLI OR BHILŌDI

MĀWCHĪ DIALECT (KHANDESH)

SPECIMEN I

(A. H. A. Simcox, Esq., 1902.)

Yōkā	māhū-lā	bēn	pōhē	hatē	Tvā-māv-nē	wāhānō	pōhō	
A	*man-to*	*two*	*sons*	*were*	*Them-among-from*	*the-younger*	*son*	
ābōhō-lā	ākhē,	'ābā,	mā	wāto	jī	jin'gī	ẽ-hẽ	tī	māl
father-to	*says,*	*'father,*	*my*	*share*	*what*	*property*	*comes*	*that*	*to-me*
dējē'	Pāchhē	tvāẽ	āpē	jin'gī	tyahã	wātī	dēnēl		
give'	*And*	*by-him*	*his-own*	*property*	*to-them*	*having-divided*	*was-given*		
Pāchhē	dighā	dihĩ	nāv	jāvā	tãw	wāhānō	apẽ	jin'gī	ēk-thāĩ
Then	*many*	*days*	*not*	*became*	*then*	*the-younger*	*his-own*	*estate*	*together*
kōĩ	dighā	dūu	mulukhā-mã	minghī	gōvō	Pāchhē	tĩ		
making	*a-far*	*distant*	*country-into*	*having-started*	*went*	*Then*	*there*		
tyāẽ	mauj-mã	rōhĩ	hōggā	paiśā	udāvī	dēnā			
by him	*riotous-living-in*	*having-lived*	*all*	*coins*	*having-squandered*	*were given*			
Tvāẽ	hōggā	paiśā	khōrcha	kōĩ	dinā	tāwal	tvī		
By-him	*all*	*coins*	*expense*	*doing*	*were-given*	*that-time*	*that*		
mulukhā-mã	jabarō	kāḷ	pōdyō,	pāchhē	tyāhāl	ōd'chan	pōd'wā		
country-in	*a-mighty*	*famine*	*fell,*	*and*	*to-him*	*difficulty*	*to-fall*		
lāgī	An	tō	gayō	an	tvã	wōhatī-māv-nē	vōk	asīmīl	
began	*And*	*he*	*went*	*and*	*that*	*habitation-among-from*	*one*	*to-man*	
milyō	Tyāẽ	tvāhāl	āpē	khēti-māy	duk're	chārā-hīti			
joined	*By-him*	*to-him*	*his own*	*field-into*	*swine*	*grazing-for*			
dawādī	dēnā	Dukar	jō	kōndō	khīvē	tō	tyāhāl	jōdatō,	
having-sent	*was given*	*Swine*	*which*	*husks*	*ate*	*that*	*to-him*	*were-got.*	
tō	pēt	bōhĩ	khātō,		panẽ	tyāhāl	kōda	mahẽ	
then	*belly*	*filling*	*he-would-have-eaten,*		*but*	*to-him*	*any*	*by-man*	
dēnō	naĩ.	Pāchhē	tvāl	ōkkal	ēnī	tāwal	tō	bōlē-hẽ,	'mī
was-given	*not.*	*Then*	*to-him*	*wisdom*	*came*	*that-time*	*he*	*says,*	*'my*

ābōhā ihĩ kōlā āwʼtyā-ḍhōrʼkyā-hāl dighi pēt bōhĩ
father's near how-many ploughmen-herdmen-to much belly filling
ghātē-bhākēhẽ jōḍē-hẽ; an ẽ ihĩ bhukē mōũ; ẽ ami
bread obtained-is; and I here with-hunger am-dying; I now
uthīnē ābōhā pāĩ jāyẽ tyāhāl ākhihĩ, "ābōhō, ẽhĩ tuhĩ an
arising father near going to-him will-say, "father, I with-you and
bhōgʼwān-ē ihĩ gunhō kōlō haĩ; ẽhĩ āj-nē tōhō pōhō
God-of with sin done have; I to-day-from your son
dēkhāyō naĩ, māl ēk tōhō autyā-mẽ rakhī lē"'
seen am-not; me one your servants-among having-kept take"'
Pachhē tō uthyō anē ābōhō-ēsē ēnō Abēhẽ tyāhāl
Then he arose and father-near came By-the-father to-him
dūu dēkhyā an tyāhāl kĩv ēni an dhāwandi gōyō,
at-a-distance was-seen and to-him compassion came and running he-went,
tyā gōdhī-māy bilagī pōdyō, an tyāhẽ pōhāl gulā dēnō
his neck-on embracing fell, and by-him the-son-to a-kiss was-given
Pāchhē ābōhō-lā ākhē-hẽ, 'ābbā, miyẽ bhagʼwān-ā pāp kōyēl, aju
Then father-to he-says, 'father, by-me God-of sin was-done, and
tō-bi pāp kōyēl, ẽhi tōhō pōhō dēkhāyō (śōbhāyō) naĩ'
your-also sin was-done; I your son to-be-seen (to-become) am-not.'
Panē ābōhō autyāhāl ākhē, 'hāri kuḍʼtī lēi ijē tī
But the-father to-servants says, 'good a-robe having-taken come that
tyāhā āṅg-mẽ ghālī dā; an hātā-māy yōk mundi, pāgā-mā mōchē
his body-on having-put give; and hands-on one ring, feet-on shoes
ghālī dā, pāchhē āpē khāĩ-pĩĩ-nē maujā kōhũ;
having-put give; and-then we having-eaten-and-drunk merriment shall-make;
ēlō mā pōhō mōĩ gayōl, tō ami jīvʼtō jāyō; mā pōhō
this my son having-died was-gone, he now alive became; my son
ṭākāĩ gōyō, tō ami jaḍyō' Hōgāhẽ mōjā kōtē
having-been-thrown-away went, he now is-found' All merriment to-do
lāgē.
began

Tyāhẽ mōṭhō pōhō rānā-māy hatō Tō rānā-māy-nē ninghī
His elder son field-in was He field-in-from starting
gōhā pāĩ ēnō an nāchʼtē-hẽ an gīt gātē-hẽ
of-house near came and dancing-are and song singing-are
wātē wanāyō. Tyāhẽ āpē autyāl hāt kōin
on-the-way it-was-heard By-him his-own to-servant calling having-made
hōdē-hẽ, 'ēlā kāy gōrdi kōĩ rōbyā?' Tō tyāhāl ākhē, 'tō bahā
he-asks, 'these what noise making are?' He to-him says, 'thy brother
ēnō-hō; an tō gō-hō hārō ēnō hō tyā-māy tō ābōhẽ
come-has; and he to-house safe come-has therefore thy by-father

pāngād dēnı' Tō ragawāvō an gāhā-mē naī jāy
a-feast was-given' He go'-angry and house-in not would-go

Tyā-hātı tyā ābōhō bāā yēnō an tyāhā rāyō̃ kōyī Tō
Therefore his father out came and his entreaties were-made He

ābōhōl ākhyā, 'dēkh ābōhō, ẽhī tōhō ōlā dıhī chāk'rī kōī, an
to-father said, 'see father, I your these days service did, and

tō hōbad kōdhī̃ mōdvā nahī̃, an mā hōb'tī mılī mauj
your words ever were-broken not, and my friends with merriment

kōrā-hātī̃ tuẽ māl ōlā dıhā̃-māy ēk pāthadā bī nī̃
making-for by-thee to me these days-in one bid even not

dēnā; jyā pōhẽ tō jın'gī thayyō hātı udīvī
was-given; which by-son your property women for having-wasted

dını tō ēnō tōlā māy tvāhāl pāngād dēnı' Pāchhē ābōhō
was given he came that-in to-him a-feast was-given' Then the-father

tyāhāl ākhē, 'tū hōggā dıhī̃ mā pāī rōhẽ, jē mī pāī
to-him said, 'thou all days my near art living, what me with

haẽ tẽ hōggā tō ch haẽ, tō bahā mōī gōyō hatō, tō
is that all thine-alone is, thy brother having-died gone was, he

anı jıv'to jāyō, tākāī gōyō hatō, tō anı jadyō;
again alive became, having-been-lost gone was, he again was-found,

yā-hātı āpẽ mauj kōr'nī hārā hatā"
this-for by-us merriment to-be-made good was"

[No. 31.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

BHĪLĪ OR BHILŌḌĪ.

MĀWCHĪ DIALECT. (KHANDESH.)

SPECIMEN II.

(A. H. A. Simcox, Esq., 1902.)

Ēōka kārᵇbhārī hātō. Tō rānā-māẏ ɲāī bōẏ.
One village-headman there-was He field-in water was-filling

Tōlā-māẏ pāt dhōī mōgē ẏōni. Tī mōgē kāẏ bōlᵗtī
Then channel holding a-crocodile came. That crocodile what speaking

lāgī, 'kārᵇbhārī, ahī gōth ākhu-hũ, tī wanāī lijē' Kārᵇbhārī
began, 'O-Kārbhārī, I a-story tell, that hearing take.' The-Kārbhārī

til ākhē, 'kāẏ ākhati-hī tī ākh.' Tī kāẏ ākhē, 'māl nōī-māẏ
to-her says, 'what telling-art that tell.' She what says, 'me river-into

pōchādī dē: tul ahī māsē dhōī dēī.' Tōlā-māẏ
having-conducted give; to-you I fishes catching will-give' Then

kārᵇbhārē til ukhalī lidī, nōī-māẏ rēkāō
by-the-Kārbhārī her having-lifted she-was-taken, the-river-in on-the-sand

laī gaẏō. Tō ākhē, 'tul rēkāō sōḍi dāũ?'
having-taken he-went. He says, 'thee on-the-sand having-left may-I-give?'

Tī ākhē, 'māl pãẏā-māẏ laī chāl; īhi mã̃ sōdē.'
She says, 'me water-into having-taken go, here not leave.'

Tōlā-māẏ tō māndī-ōlā pãẏā-māẏ laī gaẏō, kārᵇbhārī ākhē,
Then he thigh-deep water-into having-taken went; the-Kārbhārī says,

'īhi sōḍũ.' Tī ākhē, 'māl īhi mā sōdē-hē' kōmᵗrā-ōlā
'here I-may-leave' She says, 'me here not thou-leavest' waist-deep

pãẏā-māẏ laī gōẏā, āju til ākhē, 'īhī sōḍũ?' Tī
water-into carrying he-went, and to-her says, 'here I-may-leave-you?' She

ākhē, 'īhi mā sōḍē' Maṅg ghōgī-ōlā pãẏā-māẏ laī gōẏā.
says, 'here not thou-leavest.' Then neck-deep water-into carrying went.

Pāsē tō kāẏ ākhē, 'īhi sōḍũ?' Tī ākhē, 'sōḍi-dē.'
And-then he what says, 'here may-I-leave?' She says, 'leave.'

Tēhẽ sōḍi dēni. Tī pãẏā-māẏ taḷīl ɲāī
By-him having-left she-was-given She water-into to-the-bottom going

bōthī, pāgāl dhōī lidā. Pāsē tã̃ ẏōk baīl chõtā-chõtā
sat, the-foot holding was-taken Then there one ox grazing-grazing

pãyāō yanō Tyāl kār'bhārī ākhē. 'māl mōgē dhōĩ
on-water came To-him the-kārbhārī says, 'to-me by crocodile holding
rākhyā, māl sōdī dēwād' Tō bail kāy ākhē, 'tũ,
is kept, me having-released cause-her-to-give' The ox what says, 'you,
ahĩ nawā hatō tãw kāmāi kōi khādī, ami ahĩ number
I young was then cultivation making did-eat, now I old
hōi gōyā ami māl dān nāy chārō nāy, aĩ kāĩ
having-become went now to-me grain not grass not, I at-all
sōdũ nāy' Bail pãi pīnē minghī-gayō 'Tōlā mīy
will-release not.' The-ox water having-drunk went-away In the-meantime
tyāja ghōdō yēnhō, ghōdal kāy ākhē, 'māl mōgē dhōĩ
his horse came, to-the-horse what he-says, 'to-me by-a-crocodile holding
rākhyā, sōdavi dōjē' Tō ghōdō kāy ākhē, 'ahĩ
is-kept, having-caused-her to-release-me give' The horse what says, 'I
nawā hatō tãw bōhi phirē, ahĩ dāyō jayō māl chōndī
young was then riding you-went-about, I old have-become to-me grain
nāy chārō nāy, ahĩ kāĩ sōdũ nāy' Pāsē gāy vani,
not grass not, I at-all will-release not Then a cow came,
til ākh'tā lāgyō, 'māl mōgē dōhyō' Tī gay kāy ākhē,
to-her saying he-began, 'to-me by-a-crocodile am-held' That cow what says,
'ahĩ kāy kōũ? ahĩ nōbī hatī tãw mā dudh kādhi khadā,
'I what should do? I young was then my milk drawing you-ate,
ami dāĩ hōī gōī mal dān nāy chārō nāy, ahĩ kāy
now old having-become I-went to-me grain not fodder not, I at-all
sōdũ nāy.' Pāsē kōlhō ēnō, tyal kār'bhārī ākhē,
will-release not.' Then a-jackal came, to-him the-kārbhārī says,
'kōlā bhāū, māl mōgē dhōĩ rākhyā, tũ māl sōdi-dē'
'O-jackal brother, to-me by-a-crocodile holding am-kept, you me relieve'
Pāsē kōlhā kāy ākhē, 'kār'bhārī, tũ gāndō hay, tūl
Then the-jackal what says, 'O-kārbhārī, you a-fool are, to you
mōgē dhōyā nāy, tō hātā-māy dēngārō hay tō dhoyo.'
by-the-crocodile is-held not, you hand-in a-rod is that is-held.'
Mōgē uthī pāg denō sōdi an dēngāro
The-crocodile-by getting-up foot was-given having let-loose and the-rod
dhōĩ hdō Tōlā-māy kār'bhārī nhīi pōdyo
holding was-taken In-the-meantime the-kārbhārī having-escaped fell

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FREE TRANSLATION OF THE FOREGOING.

Once upon a time there was a Headman. One day he was irrigating his fields, when a crocodile came through the channel. The crocodile said to him, 'Headman, please hear what I tell you' The Headman says to her, 'Tell what you have to tell.' She

said, 'take me to the river; I will catch fishes and give them to you.' Then the Headman lifted her up and carried her to the sand in the river. He said, 'may I leave you on the sands?' She said, 'carry me into the water; don't leave me here.' Then he took her into the water till it reached his knee. The Headman said, 'may I leave you here?' She said, 'do not leave me here.' He advanced till the water reached his waist, and said to her, 'may I leave you here?' She said, 'do not leave me here.' Then he carried her further into the water till it reached his neck and said to her, 'may I leave you here?' She said, 'yes.' Accordingly he let her loose. She went down to the bottom of the water and got hold of his foot. Then there came a bullock to the water in the course of grazing. To him the Headman said, 'a crocodile has got hold of me, make her release me.' The bullock said, 'as long as I was young you acquired agricultural produce through me; now I have become old, and now I get no grain, no fodder; I won't release you.' The bullock drank water and went away. Then a horse came. He said to the horse, 'a crocodile has got hold of me; release me.' The horse said, 'when I was young you rode on me, I became old, and now I get no grain, no fodder; I won't release you.' Then a cow came. He began to tell her, 'a crocodile has caught me.' The cow said, 'what should I do? as long as I was young you got milk from me and drank. Now I have become old, I have no grain, no fodder; I won't release you.' Then there came a jackal. To him the Headman said, 'Jackal brother, a crocodile has got hold of me, do release me.' Then the jackal said, 'Headman, you are a fool. The crocodile has not caught you. She has caught the staff that is in your hand.' The crocodile got up, left the foot, and got hold of the staff, when the Headman ran off.

[No 32]

INDO-ARYAN FAMILY. CENTRAL GROUP.

BHĪLĪ OR BHILŌDĪ.

MĀWOHĪ DIALECT (DISTRICT KHANDESH.)

SPECIMEN III.

Ēk mahāl bēn pōhā hatō. Tyā-mē-nō wāy'hānō pōhō ābīl
One to-man two sons were Them-in-of the-younger son to-father

akhē-hē, 'ābā, jō māl-pōy'chhō mā bhāgē ı tō
for a- 'father, what property-(and-)money my in-share comes that

mī āmc mālchhō ābāhē ēlā pōy'rāhān māl wāṭī
to, lō, hou by-the-father those to sons property having-divided

ay'nō gālā hōnō, haōdvā dihām wāy'hānō pōhō ēlō bādō mīl
eat having-br, put The sa-few in-days the-younger son that whole property

wa ōk l as y mul'khāl nigī gōyō, anē tihī jīnē
toget pōhō son l to tl de to-a-country having-gone went, and there having-gone

āthē in tl ēlō bādō paīsō kharchī tākiō Pachhī
in-luxu The that whole money having-spent was-thrown Then

ēlāyē ē bad paīsō kharchī tākiō tōvē ēlī mul'khīm
by-him that all money having-expended was-thrown then that in-country

mōtō kāl onadhō, tē-kōīnē ēp'īāl mōthī ōlhō pōdā lāgō
a-great famine , therefore to-him great difficulty to fall began

Pāchhē ēlō ēlā-ch mul'khā-mē-nē ē' mahāhī jīnē
Then the a- he'-very country-in-of one to-gentleman having-gone

rōyō Tīyēnē dīgrē chārā āpē rānām dō-dyō Tovē
lived By-him er, cattle to-graze his in-jungle was sent Then

hāw'jē jyā jhāda-chhāl khā-ē-hē tī khāīnē tō ā' dī
the-pigs what trees-(and-)husks eating-were that having-eaten he his belly

bōvī ēhē tyā mōdīm ... jātō; anē kōyō ...
should-be-filled so his ... comes; and by-her body ...

kāī dēnō nāy. Tēn-pāchhē ēlō ...
anything was-given not. Afterwards he ...

lāgvō, ...
beg ... ...

āī ... ...
I ... I ...

... ...

The imperative ends in *ē*, plural *ā* or *ō*; thus, *āpē*, give, *bāndā*, bind; *mēhā*, put, *kānō*, put on.

The conjunctive participle ends in *i* to which *t* or *tẽ* is usually added Thus, *khōi*, having spent; *kōit*, having done, *gugᵃdītẽ*, having run

The verbal noun and the infinitive are sometimes formed as in Marāthī and sometimes as in Gujarātī Bhīlī. Thus, *chārō*, in order to tend, *khāõ*, to eat, *kōinũ*, to make

The form *gōyᵃnā*, let us go, seems to be an infinitive

For further details the specimen which follows should be consulted

[No. 33.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

BHĪLĪ OR BHILŌDĪ

NŌRĪ DIALECT (STATE ALI RAJPUR)

SPECIMEN I.

Kōdā mātiyō bēn chhuā utā. Ē-kā-rōtē nānō chhuō bōniyō,
Some man-to two sons were Them-from younger son said,

'bāh, jō wãtō, tū māhu āpē'. Pāchhā thōdā dihō-māhi
'father, what share, that me give' Afterwards few days-in

nānō chhuō badu tōlu kōit chhētu mulukh jātu-rōēnũ
the-younger son all together having-made far country(-to) going-was

Põh tãh gōitũ gãdāi-mã mālē khōi tākyu Tahārū
And there went riotousness-in property squandering was-thrown Then

tãh badu kāl padinō, nabalā hōit gōyu Tĩvī tã
there big famine fell, distressed becoming he-went Then there

jātyē tiyã mãtī ãyũ pāwar rōyũ Tiyāh pāwarō huwar
going then man with servant lived By-him the-servant swine

chārō mōkanyu. Tahāru huwar chhudē khātu-tũ tẽ chhudã
to-feed was-sent. Then swine husks eating-was those husks

pāwar khātũ-tũ, põh tiyã pāwarōh kōdā khāõ nā āpyō
the-servant eating-was; but that to-servant by-anyone to-eat not was-given

Tiyā pāchhē hud āyī, tahārū tū bōniyu, 'māh bāh majuryā
That after sense came, then he said, 'my father's servants

āwatā, tihō pōṭō pōit rōtu mila-hē, põh õĩ phukō mõõ.
come, to-them belly having-filled bread got-is, and I with-hunger die

Õĩ uthīt māh bāh balah jãhĩ põh tiyāh kōhī, – "bāh,
I arising my father near will-go and to-him will-say, 'father,

bhagᵃwān-jī-nē kōa-mā põh õĩ tiyā sāmᵃnu bijᵃnu kām kōayũ. Āmē
God-of house-in and I of-thee(?) before evil deed was-done I

tāa chhua kōō jōgu nā rōyu. Amō tū māhunē pāwarō dākhōl
your son to-say worthy not am Now thou me servant like

rākhē "' Phirt uthit māh bāh āyũ gōyũ Tahārũ chhōtu
keep "' Again arising he father near went Then far

hōtu, tō bāh dēkhit pād'yu, tiyā mōn-mā vichār āvit
was, then father seeing got, his mind-in reflection coming

gōyu, põh gug'dit̃ē gōyũ tāh'rō gaḷā-mā̃y tōit gua detnũ
went, and running went his neck-on falling kiss was-given

Pāchhō māh bāhō bōnīnũ, 'bāh, bhag'wān-jī-nē kōa-mī põh
Then he to-father said, 'father, God-of house-in and

ōĩ tiyā sām'nu biy'nũ kām kōayũ Āmē tāa chhuu kōĩ
I of-thee (?) before bad act was-done I thy- son to-say

jōgu nāa rōyũ' Pēh chhōā bāh pāw'rōh kōhvũ, 'chhōī
worthy not am' But his father to-servants said, 'him

kōatā angar'khō nētā āya, tiyā āk'dyō-māya mundī põh gōdī-māya jāhādē
for cloth taking come, his finger-on ring and foot-on shoe

kānō Põh hājō jāit wāchhadō nētā āw yāh wādā, amē
put And good having-become calf taking come it killed, we

khāũ põh amē rājī huit gōy'nā, kōhtāh mā chhōo
will-eat and we merry having-become will-go, because my son

mōit gōinũ, tō pāchhō jīwavũ, põh takāt gōyu, tō pāchhō
having-died went, he again revived, and lost went, he again

jōdīnu' Rājī hōit gōy'nā tiwār wālat'nā
was-found' Merry becoming to-go prepared began

Tahã dāyarō chhōō khētō-mā utō Khētō-mā-rōta nik'lit kōa āviyũ,
Then eldest son field-in was Fields in-from having-gone house came,

tiyāh bājē wāj'tē nāch nāchat'nē ham'linũ Pāw'rō bōnāviyũ,
by-him music playing dance dancing was-heard A-servant called,

'eyā kahā ĩhī kōatā?' Tiyā ĩhĩ kōhvũ, 'tā pīhiyu āvinũ,
'that why here doing?' By-him here it-was said, 'thy brother came,

tahārũ ' tāh bāh hāl milīyu tiyā-kōatā wadu wāchhadu mārinũ'
then thy father safe met therefore big calf was killed.'

Tahārũ hōnũ rihāinũ põh kōa-mā nāhĩ gōvu Tahār tiyā
Then he got-angry and house-in not went. Then his

bāhū bāh'tu āvit ham'jāu walīnũ Tiyā bāh hīsāb
father outside coming to-entreat began By-him father answer

dēdu, 'tā mē ētē barahē chāk'rī kōaī, jē tū
was-given, 'thy by-me so-many years service was done, what thou

guthī kōavā mē guthī kōaī Tahārũ hōgā ari Dhu-i
word saidst by-me word was-done Then friends with merry

kōāwalīvā tū kadī māhunē gīdlvō tēw nāh ipiyũ Põh
to-make thou ever to-me a-kid even not was-given But

itō tāh māl dhan utō, tē udadi ti'yo, wo
so-much thy property wealth was, that squandering was there, that

ahī	khavaḍāvīt	dēdhō,	tōā	chhōa	āvinū	tiyā	kōatā	ēwaḍu
hardata (?)	*feeding*	*was-given,*	*thy*	*son*	*came*	*his*	*sake-for*	*such*
baḍa	vāchhaḍu	māmū.'	Bāt	chhōā	kōyū,	'hōi	mā	chhuā,
big	*calf*	*was-killed.'*	*The-father*	*to-son*	*said*	*'O*	*my*	*son,*
tū	mā-sarī	rahajō,	pōt	māa	ṭakō	pēsu	tāa	hōyē.
thou	*me-near*	*livest,*	*and*	*my*	*all*	*money*	*thine*	*is.*
Rājī	kīnū	hāarū	hōyē	kā	tāt	pāhyū	mōtu	gōtū,
Merry	*to-make*	*good*	*is*	*because*	*thy*	*brother*	*having-died*	*had-gone,*
pāchhō	jīvyū;	pōt	ṭakāt	gōtū,	pāchhō	jōḍiyū.'		
again	*revived;*	*and*	*lost*	*had-gone,*	*again*	*was-found.'*		

The principal language of the Baroda State is Gujarātī. A considerable portion of the inhabitants of the Nawsari Division, however, speak several dialects of Bhīlī. Bhīlī dialects are also spoken in the Baroda Division, but no figures have been returned for the use of this Survey.

Eleven various Bhīlī dialects are said to be spoken in the Nawsari Division, *viz.*, Bāṛī, Chōdhrī, Dhōḍiā, Gāmṭī, Kōṭkaṛī, Kaṭhōḍī, Kōṭalī, Māwchī, Naikḍī, Wālvī, and Wārlī. Only the first five of these dialects have been returned for the use of this Survey. Kōṭkaṛī will be dealt with separately below. It has been returned from several neighbouring districts as well. Kōṭalī and Māwchī properly belong to Khandesh. The former belongs to that group of dialects which gradually merge into Khāndēśī. See pp. 168 and ff. below. Māwchī has been dealt with on pp. 95 and ff. Specimens of Naikḍī have been received from Bewakantha, the Panch Mahals, and Surat. The dialect belongs to the chain which connects Bhīlī with the broken dialects of Thana. See above pp 88 and ff. Specimens of Wārlī have only been forwarded from Thana. The dialect has there come under the influence of Marāṭhī and will be dealt with in connexion with that language. See Vol. vii. pp. 141 and ff. The Wārlīs of Khandesh are said to speak a form of Mawchī, and the same is probably the case in Nawsari. Kaṭhōḍī has also come under the influence of Marāṭhī and will be dealt with as a form of that language. See Vol. vii, pp. 180 and ff. No information is available about Wālvī. It is probably a form of Bāṛī.

The remaining dialects, Bāṛī, Chōdhrī, Gāmṭī, and Dhōḍiā, will be dealt with in what follows. The estimated number of speakers will be found separately under each dialect. The number of speakers is, however, steadily decreasing. The Bhīls of Baroda who emigrate from the hills into the more civilized portions of the state rapidly abandon their native tongue and adopt Gujarātī instead. The table which follows compares the estimates forwarded for the use of this Survey with the returns of the last Census of the Baroda State :—

Name of dialect.	Old estimates.	Census figures.
Chōdhrī	82,258	14,721
Dhōḍiā	— —	1,734
Gāmṭī	45,615	22,071
Carried over .	127,873	48,476

Name of dialect.	Old estimates.	Census figures
Brought forward	127,873	49,479
Kathōdī		108
Kōṅkanī	5,613	3,248
Kōtalī		279
Māwchī		267
Naikdī		283
Rāṇī	87,540	11,973
Wālvī		1,667
Wārlī		512
TOTAL	221,026	68,503

RĀṆĪ BHĪLĪ.

The eastern portion of the Nawsari Division of the Baroda State is a hill country covered with forests. It is known as the *Rāṇī Malāla*, *i.e.*, forest districts, and comprises the Mahals of Mahuba, Vyara, Songhad, and the Wahal district of Velachha. One of the Bhīl dialects of that district is known as Rāṇī Bhīlī, and the number of speakers has been estimated for the use of this Survey at 87,540.

Rāṇī is a dialect connected on one side with Barēl, the Bhīlī of Rajpipla, Nōrī, Pāwrī, etc., and, on the other, with Chōdhrī, Gāmṭī, etc.

We find hard consonants substituted for soft aspirates and an *r* dropped between vowels as in Barēl and connected dialects. Thus, *lōḍō*, horse; *lō*, house; *pūta*, devil (Sanskrit *bhūta*).

An *h* is dropped as in the dialects just mentioned; thus, *atō*, was. A cerebral *l* has been dropped as in Nōrī in *dōā*, eye, and so forth.

The oblique form is used as a genitive, just as is the case in Rajpipla and other districts; thus, *bāhʷlā*, of a father. It also occurs as the case of the agent; thus, *bāhʷlā*, by the father. We also find forms such as *ā lōḍō lōʼā warṭō-lō ākāṛ*, that horse how-many years-of is? where the suffix of the genitive is *lō* as in Barēl and connected dialects.

The ablative suffix *dēkh* Rāṇī shares with Pāwrī and other dialects.

Māā my, and similar forms, correspond to Nōrī *mōa*, Barēl *māhō*, Rajpipla Bhīlī *mā* and so forth. The same forms are also used in Gāmṭī, etc.

The present tense of the verb substantive is *āṭāy*; compare *āhē* in Rajpipla.

The present tense of *ṭhōʷnē*, to strike, is *ṭhōlā-hū*, I strike: *ṭhōlō-hō*, thou strikest; *ṭhōlē-hē*, he strikes; plural *ṭhōlʷtā-hā*. Compare the Bhīlī of Rajpipla.

In the future we find forms such as *ṭhōlʷlī*, I shall strike; *ṭhōlʷuhū*, we shall strike, etc., corresponding to the usual forms in Rajpipla.

In some of the points just mentioned, and in several other characteristics, Rāṇī agrees with Chōdhrī and the other Bhīl dialects of the neighbourhood.

It will be sufficient to give the beginning of the Parable of the Prodigal Son as an illustration of the dialect.

[No. 34.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

BHĪLĪ OR BHILŌḌĪ.

RĀṆĪ-BHĪL DIALECT. (NAWSARI, BARODA STATE.)

Kōī-ēk	māhāā	bēn	pōṛʷrē	ātē	Tēhē-mē-dēkh	hārāē	
Some-one	*of-man*	*two*	*sons*	*were.*	*Them-in-from*	*by-the-younger*	
pōrā	bāhāā-nē	ākhṛā	kē,	'bāhāā.	pūjō-mā	bhāg	āvʷtō
his-own	*father-to*	*it-was-said*	*that,*	*'father,*	*property-in*	*share*	*coming*
bhāg	mā-nē	dē.'	Tēnē	bāhāā	tē	pūjī	tā-nē	wāṭī
share	*me-to*	*give!*	*His*	*by-father*	*that*	*property*	*them-to*	*having-divided*

dēnē Thōdā dīhī vēī tãhã tō hānō pōr'rō bīdū ēk'thī
was-given A-few days past then that younger son all together

kōmē chhōtā dēh-mẽ phīrā-nē gōyō Nē tãhī khub rājī
having-made distant country-in travel-to went And there much pleasure

kōā-mẽ pōtā pũjī udāvī dēdhī Nē jīhī tī bīdū
doing-in his-own wealth having-wasted was-given And when that all

khar'chī tākyũ, tãhã tīā dēh-mẽ mōtō hukānō pōdhō
having-spent was-thrown-away, then that country-in great famine fell,

nē tīā-nē dukh pōdānē lāgīyũ Nē tō jāinē tīā dēh-mẽ
and him-to distress fall-to began. And he having-gone that country-in

wah'nārā-mã-dēkh ēk-nē tã rēyō Nē tīā tīā-nē khētam huw'rī
residents-in-from one-of there lived And by-him him-to in-field swine

chārānē mōk'nyō. Nē jē chhōdẽ huw'rẽ khāt'nē, tēh-mẽ tīī
to-graze was-sent And which husks swine were eating, that-in he

pōtā dēd rājī vēinē bhōw'tō, pēn kōdhē tīī-nī
his-own belly glad having-become would-have-filled, but by-anyone him to

āpyũ nāī. Nē jãhã tīā-nē akal ālī tãhã tīā ākhyũ
was-given not And when him-to sense came then him-by it was-said

kē, 'mãā bāh'kā kōtā kāmārā-nē jōjīē tīā kōtā jēn
that, 'my of-father how-many servants-to it-is-required that than even

jākhũ khāānē mīla-hē, anē ãhī ãī phukē mõhõ Ãī uthīnē
more to-eat obtained-is, and here I by-hunger am-dying I having-arisen

mãā bāhākā pāhī jāī, nē tīā-nē ākhīhī kē, "bāh'kā, mīvõ
my father near will-go, and him-to will-say that, "father, by-me

jugam āgādī, nē tuē āgādī pāp kōvũ-a, nē āmī ãī āpō pōy'rō
heaven before, and of-thee before sin done-is, and now I your son

ākhāy ēhēdõ nāī, mā-nē āpō kāmārā-mẽ-dēkh ēkā-ī ēhēdõ
may-be-called such am-not, me-to your servants-in from one-even such

gōã"' Nē tō uthīnē pōtāā bāh'kā pāhī gōyō
count"' And he having-arisen his-own father near went

CHODHRĪ.

The Chōdhras are one of the aboriginal tribes of Surat and the Nawsari Division of Baroda In the former district they are found on both sides of Nawsari, in the Olpad Division in the west, and in the Mandvi Taluka and near Walod in the east

The number of speakers has been estimated for the use of this Survey as follows:—

Surat	35,000
Nawsari	86,258
TOTAL	121,258

The Chōdhrī dialect in most characteristics agrees with Gujarātī Bhīlī. In some points, however. it differs and approaches Marāthī on one side and Khāndēśī on the other

The short *a* is often pronounced as an open *ō*, thus, *pōr'mēhar*, God, *hōglõ*, all; *kōrī-nē*, having made.

L commonly becomes *n*, and the cerebral *l* is always changed to *l*; thus, *nōw'dõ*, iron; *nēdhō* taken. *chān*, go, *lāl*, famine, *ḍōlō*, eye

The soft aspirates are commonly hardened The aspiration is, in such cases, apparently very strong, and in the specimens received from Olpad we therefore find a second *h* added. Thus, *lhhōr*, house, *chhhād*, tree; *fhōg'wān*, God. The last instance shows that *f* is substituted for *ph* This is only the case in Olpad, and is perhaps only a difference in writing

A similar hardening of *j* occurs in *thōk'chyō*, struck, *āp'chyō*, given, and similar forms of the past tense. Compare forms such as *paḍ'jyō*, he fell, in the Bhīlī of Mahikantha

As in other neighbouring dialects, there is a strong tendency to pronounce vowels with a drawl. The result is usually a doubling of the vowel and the insertion of a weakly sounded *h*; thus, *phuhulāi*, having died (compare Gujarātī *bhul'wũ*, to err); *hāruhu*, Gujarātī *sārũ*, for the sake of; *ātō* and *ātōhō*, a father; *dīkrō* and *dīkrōhō*, a son, etc

The inflexion of nouns is mainly the same as in Mahikantha The neuter plural, however, ends in *ē*; thus, *mān'hē*, men, *hēng'dē*, husks Strong feminine bases form their plural regularly: thus, *dīkrēhē*, daughters, *lhōdiē*, mares

The genitive suffix is *nō* (or *nõ*), but occasionally *hō* is used instead; thus, *māārē lālāhē dīkrō*, my uncle's son. This latter form is often used as an oblique base; thus, *dīkrīhē-nẽ*, to a daughter. Compare, however, the note regarding the pronunciation of vowels above.

Adjectives, including the genitive ending in *nō* and the ablative ending in *thō*, are inflected as in Gujarātī. Strong adjective bases, however, often use a form ending in *ē* throughout; thus, *māārē phāg*, my share.

With regard to pronouns we may note the forms *pōtī-lō*, his own, in *pōtī-lā lhē'tā-mã*, into his own field; *māārē*, my; *āmē*, we; *tumē* you, etc

The verb substantive has the same form in the singular and in the plural, *ciz*, first person *hām* (or *ãm*), second and third persons *hā* (or *ã*). The corresponding past tense is *hu'nō* or *hōt'nō*

The present tense of finite verbs is formed by adding the verb substantive to the present participle; thus, *thōk'tōm* (or *thōk'tō-ām*), I strike, *thōk'tā-hā*. you, they, strike

The past tense ends in *yō*, *ō*, *chyō*, and *nō*, thus, *gō* and *gānō*, he went, *mōkl*[illegible], he was sent, *thōk'chyō*, he was struck, *man hōwa*, his mind became, he wished, etc.

The suffix *nō* is often also added to the present participle, thus, *jāt nō*, going.

The future of *thōk'toa*, to strike, is,

Singular, 1	*thōkihī*	Plural, 1	*thōknhā*
2	*thōkēhē*	2	*thōk'hā*
3.	*thōkii*	3	*thōkii*

Another form of the future ends in *toānō*, plural *wānā*, thus, *mār wānō*, I, thou, or he, will strike.

Other forms will be easily recognized from the specimens which follow.

The first is the beginning of a version of the Parable of the Prodigal Son received from Nawsari. The second is a translation of a well-known tale into the Chōdhrī dialect of Olpad. The third is a conversation between two villagers from Surat.

[No. 35.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

BHĪLĪ OR BHILŌDĪ

CHŌDHRĪ DIALECT (NAWSARI DISTRICT, BARODA STATE.)

SPECIMEN I.

Ek mān'hā nō bē dīkh'rā hōt'nā Nē tīā mā-nā nīn'nāhē pōtī-kā
One man-to two sons were And them-in-of the-younger-by his-own
ātāhā-nō kay kā, 'ātāhā, pōīhā mārō bhāg-nā mu-nō āp' Tīē
father-to it-was-said that, 'father, money of-me share of me-to give' By-him
pōtī-kō dhan tyāhā-nō vēchī āpyō Nē thōdī dīādī puṭhī tō
his-own money them-to having-divided was-given And a-few days after that
nān'nōhō dīkh'rō badō ēk'thō karīnē chhētē dēhē-mā phīr'nē gō
younger son all together having-made a-distant country-in to-travel went
Nē tīē mōj-majā-mā pōtī-kā pōīhā ūdāvī nākhyā Nē
And by-him pleasure-in his-own money having-caused-to-fly were-thrown And
jyār tē badō khar'chī nākhwa, tyār tyā dēhē-mā jab'rō
when that all having-spent was-thrown-away, then that country-in a-strong
kāl padyō, nē tyā-nē āp'dā pad'nē nāgī Nē tō jīīnī tyī
famine fell, and him-to distress to-fall began And he having-gone that
dēhē-mā-nā ēkāhē-īyē ravō Nē tīē tyā-nē pōtānā khētā-mā phadī
country-in-of of-one-there lived And by-him him-to his-own field-in swine
chār'nē mōk'nyō Nē jyē chhab'dē phadē khāt'nē tyī-mā-thō
to-graze was-sent And which husks the-swine eat that-in-from
tīē pōtānō bākō rājī ōvīnē bharvō-hōvē, pēn ēkē
by-him his-own belly glad having-become filled-would-have-been, but by-any
tyā-nē āpyā nā.
him-to was-given not

[No. 36.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

BHĪLĪ OR BHILŌDĪ.

CHŌDHRĪ DIALECT. (OLPAD DIVISION, DISTRICT SURAT.)

SPECIMEN II.

THE FABLE OF THE BOYS AND THE TIGER.

Ēk pōhō rānā-mã̄ bōkʰdẽ̄ chāryā-karʰtnō Tiẽ̄ ēk dīhī ramāt-mã̄ āmʰthī
One boy the-forest-in goats was-grazing. By-him one day play-in useless
juthī hāk mārī kā 'palō wāgh āwō, rā dadō, rā dadō' Otrā-mã̄
false a-cry was-made that 'that tiger came, O run, O run.' In-the-meantime
āhē-pāhē khēti-wālā hohē tē dadī āwā nē hēryō tō wāgh kāi
all-round cultivators there-were they running came and saw then tiger at-all
mīlē nī, nē palō pōhō hāmō tēnē fhanī hērīnē hahanē
was-found not, and that boy on-the-contrary them towards looking laughing
mandī-gō Palā bachārā najʰwāī goā nē man-mã̄ khhanȭ dukh
commenced Those poor(men) being-ashamed went and in-the-mind much pain
nāgȭ. Puthī bījī wakhʰtē hāchē-hāchō wāgh āwō. Tiār palē pōhē
was-felt Afterwards second time-at in-reality tiger come Then by-that boy
khhābrāimē hāk mārī kā, 'ō wāgh āwō, rā wāgh āwō' Fon palā
being-confounded cry was-raised that, 'O tiger came, O tiger came.' But those
khēti-nã̄ mānʰhã̄ē yānē wāt hāchī mānī kāi nī Tēthī tiẽ̄
fields-of by-men this story true was-believed at-all not Therefore by-that
wāghē yānē katrẽ̄k bōkʰdẽ̄ mārī nākhʰchẽ̄
tiger his several goats having-killed were-thrown
Tiār hērā kā palē pōhẽ̄ juthō bōnīnē khēti-wālā-nē thagīā
Then see that by-that boy false having-spoken the-cultivators-to cheated
nī hōtā tō yānē atrō badhō bagād hōtō nī.
not were then his so much mischief had-been not

FREE TRANSLATION OF THE FOREGOING.

A boy was tending goats in the fields Once upon a day he playfully cried out for nothing, 'the tiger has come, the tiger has come; run, run' Then all the peasants of the neighbourhood came running and saw that there was no tiger The boy, on the contrary, looked at them and began to laugh The poor peasants got ashamed and were very sorry Afterwards on another occasion when a real tiger came the boy got afraid and cried out, 'a tiger, a tiger!' But the peasants did not believe him Thereupon the tiger killed several goats

If the boy had not told a lie and cheated the peasants so much mischief would not have occurred.

[No 37]

INDO-ARYAN FAMILY. CENTRAL GROUP.

BHILĪ OR BHILODĪ

CHŌDHRĪ DIALECT (SURAT DISTRICT)

SPECIMEN III.

A Tũ kāsē ganō rā ?
Thou where wentest eh ?

B Hãy hātā mã̃ ganō
I market-in had-gone

A. Hātā-mã̃-tha kāblā nāwō ?
Market-in-from what was-brought ?

B. Tĩ-tha balja nāwō
There-from bullock was brought

A Balja kawda hā ?
Bullock how-old is ?

B Pãch warhā-nā hā
Five years-of is

A. Hārā kākh-nē nāwō ?
Eh for-what was-it-brought ?

B Khēti kannē
Cultivation for-doing

A. Bīja balja hā kā ?
Another bullock is what ?

B Bīja balja kudī-mã̃ hā
Another bullock stable-in is

A Tōōrē pãhī katrē dōbē hā ?
Thy near how-many cattle are ?

B Hāmī mārē pãhī bē baljē, bē phēh'dē, be gāwdē hī
At-present of-me near two bullocks, two buffaloes, two cows are

A Tōōrē khētē katrē hī ?
Thy lands how-much are ?

B Vīhī vīngē
Twenty bighās

A Tōōrē katrā dānī pāk'tī hā ?
Thy how-much corn grown is ?

B Tīn vīhī hārā
Three score hārā.

A. Tōōrē katrā rupīā phar'wā-nā hā ?
Thy how-many rupees paying-of are ?

B. Bē vīhī na pā̃ch rupīā phar'tōm
Two twenty and five rupees I-pay

A Tōōrē kā̃ī karāj hā kā ?
Thy any debt is what ?

B Māaiē bē vīhī na daha rupīā karāj hā
My two twenty and ten rupees debt is

A. Tū kīār karāj wāl'hē ?
Thou when debt wilt-pay-off ?

B Hōlyē pīthī
Holi-festival after.

A Hāmī kēhē nī ?
Now why not ?

B Ā̃ju māl nāt vēchāyō
Still the-goods is-not sold.

A Tōōrē pā̃hī māl katrō hā ?
Thy near goods how-much is ?

B Māarē pā̃hī bē vīhī na daha hārā hā
My near two twenty and ten hārās are

A Tū warhā-mā̃ katrā hārā khātō-hā ?
Thou year-in how-many hārās eatest ?

B. Daha na pā̃ch hārā
Ten and five hārās

A. Tōōrē katrā dīkhrāhā hā ?
Thy how-many sons are ?

B Tīn dīkhrāhā
Three sons

A Tōōrē katrī dīkhrēhē hā ?
Thy how-many daughters are ?

B Bē
Two.

B Tōōrē jēthō dīkhrōhō kāsē pannāyō hā ?
Thy eldest son with-whom married is ?

B Āmbā-sī.
Ambā-with

A. Tō katrā warhā-nō hā ?
He how-many years-of is ?

B Vīhī na tīn.
Twenty and three.

A. Tōōrē bījō dīkhrōhō katrā warhā-nō hā ?
Thy second son how-many years-of are ?

B Vīhī.
Twenty

A Tō pannāy'nō hā kā ?
He married is what?

B Kāinī, nāt pannāyō
No, is-not married

FREE TRANSLATION OF THE FOREGOING

A Where have you been?
B To the market
A What have you bought there?
B A bullock
A How old is the bullock?
B Five years
A. Well, why did you buy it?
B For farming purposes.
A Have you got another bullock?
B Yes in the stable
A How much cattle do you possess?
B At present I have two bullocks, two buffaloes, and two cows
A How large are your fields?
B Twenty bighas
A. How much corn do you grow?
B Sixty bārdas.
A. How many rupees do you pay in rent?
B Forty-five rupees.
A. Have you any debts?
B Yes fifty rupees.
A. When will you pay it off?
B After the Holi
A. Why not now?
B I cannot yet sell the produce of my farm.
A. How much have you to sell?
B Fifty bārdas.
A How many bārdas do you want for your own in a year?
B Fifteen bārdas.
A. How many sons have you?
B Three sons.
A. And how many daughters?
B Two
A. With whom is your eldest son married?
B. With Amli.

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1 [illegible]

A How old is he ?
B Twenty-three
A How old is your second son ?
B Twenty
A Is he married
B No, he is not married.

GĀMᴬTĪ OR GĀMAṬᴬDĪ.

The Gāmᴬtas or Gāmits are another aboriginal tribe living in the same localities as the Chōdhras The estimated numbers of speakers are as follows —

Surat	7,100
Nawsari	11,615
TOTAL	18,715

Gāmᴬtī is closely related to Chōdhrī The hardening of soft aspirates, however, does not seem to occur Compare *bhāg*, share, *bhōdẽ*, swine *L* is not regularly changed to *n*, thus, *lāk'di*, stick, *lā*, take *R* between vowels is often dropped, thus, *kōne*, having done, *mōōtā-hũ*, I am dying, *duu*, far

The inflexion of nouns is the same as in Chōdhrī. The suffix of the dative is, however, *l* where Chōdhrī has *nē*, thus, *ābbāhāl*, to the father The usual suffix of the ablative is *rē*, thus, *tā-māy-rē*, from among them.

'My' is *mā* or *māā*, 'thy' *tā* or *tāā*, as in Rānī

The present tense of the verb substantive is,

Singular, 1	*hētaũ, hũ*	Plural, 1	*hēyē*
2	*hetō, hā, hō*	2.	*hētā, hā, hō.*
3	*hēy, hē*	3	*hetā, ha, hē*

The past tense is *ātō*, plural *ātā*

The present tense of finite verbs is formed as in Chōdhrī. We also find forms such as *thōk'tā-hũ*, I strike, *tō jā-hē*, he goes, *tō thōkē-hē*, he strikes, *amã thōk'yē-hē*, we strike Note also *to thōkē*, he will strike, *amã thōkīhẽ* or *thōk'hũ*, we will strike, and so on.

There are no instances of the suffix *chyō* in the past tense

Note also forms such as *mudā*, break ye, *padã*, to fall, *morõ*, to die, *chāra*, in order to tend, etc

In most particulars, however, Gāmᴬtī agrees with Chōdhrī, as will be seen from the two specimens which follow The first is a version of the Parable of the Prodigal Son received from the Olpad Division of Surat The other is the translation of a well known story into the dialect as spoken in Nawsari

[No 38.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

BHĪLĪ OR BHILŌDĪ.

GAMᴬTĪ OR GAMAṬᴬDĪ DIALECT (OLPAD DIVISION, DISTRICT SURAT)

SPECIMEN I

Ek	mãhāl	ben	pōhā	ātā,	nē	tā-māy-rē	wāy'hānē	pōhā
A-certain	*to-man*	*two*	*sons*	*were,*	*and*	*them-in-of*	*by-the-younger*	*son*
ābbāhāl	ākhyõ,	'ābbā,	paihā-takā-mãi-nō	mā	bhāg	mãn	wāti	
to-father	*it-was-said,*	*'father,*	*wealth-in-of*	*my*	*share*	*to-me*	*divide*	

dē.' Nē tyẽ tyāhāl paīhō-takō wāṭī dēnō Thōḍā dīhā-māī
give.' And by-him to-him wealth dividing was-given A-few days-in
wāy'hārō pōhō badhõ ēk'thõ koinē dīgē chhētē jātō
the-younger son all together having-made at-a-great distance going
roiyō Nē tẽ nāch'wā kud'wā-mẽ badhā paīhā khar'chī tākiā.
lived. And there dancing jumping-in all money having-spent was-thrown.
Ehẽ koinē badhā paīhā uḍāvī dēnā Tavẽ pāchh
Thus having-done all money having-squandered was-given Then afterwards
tyā dēh-māī kāl paḍiō Nē tyāl tān paḍẽ lāgī. Tẽhẽ
that country-in famine fell And to-him want to-fall began That
koinē tyā dēh-māī-nā ēk'tā tyāī jāinē raīō. Tē mãhẽ
having-done that country-in-of of-one near having-gone he-lived That by-man
rānā-māī bhõḍ'hāl chārā daw'dyō Bhõḍ'hẽ hingō khātẽ ātẽ
forest-in to-swine to-graze he-was-sent The-swine husks eating were
tā-māy-rē tyā pēt bhar-nī mar'jī ātē; pan kīḍē tyāl dēnō
them-from his belly filling-of wish was; but by-anyone to-him was-given
nāī. Tavẽ tyāl bhān yēnō Tavẽ tyẽ ākhyõ kā, 'mā
not. Then to-him sense came Then by-him it-was-said that, 'my
ābb'hātẽ dīgā kamār'hāl bhākhīō mil'tī hē, nē hãī-tē bhukhē
father-near many to-servants breads obtained is, and I with-hunger
motā hū. Hãī uṭhīnē mā ābbā-pāhē jāhī nē tyāl ākhīhī
dying am. I having-got-up my father-near will-go and to-him will-say
kā. "ābbā, māīẽ Par'mēharā hāmū nē tō hāmū pāp koiēl,
that "father, by-me God before and thee before sin was-committed,
nē āmī tā pōhō kawāwā jēwō nāī. Tā kamār'hā rōkō tū
and now thy son to-be-called such I-am-not. Thy servants like thou
mān gan."' Pāchh tē uthīnē ābbā-pāī gīyō; nē tyā abb'hē
me count"' Then he having-arisen father-near went; and his by-father
dīgē chhētē-rē tyāl dēkhyō nē tyāl māyā yēnī nē dhāmdīnē
much distance-from for-him he-was-seen and to-him affection came and running
tyāl vīl'gī paḍyō, nē tyāl gulā dēnā. Tyẽ pōhē
to-him having-embraced fell, and to-him kisses were-given. That by-boy
ākhyõ. 'ābbā, māīẽ Par'mēharā hāmū nē tō hāmū pāp
it-was-said, 'father, by-me God before and thee before sin
koiēl, nē āmī tā pōhō kawāwā jēwō nāī.' Bākī
was-committed. and now thy son to-be-called fit I-am-not.' But
ābbẽ hālīhãl ākhyõ kā, 'hārẽ phāḍ'kẽ lēī
by-the-father to-servants it-was-said that, 'good clothes having-brought
yē nē yāl pow'ḍāw, nē ēlā hāthā-māī mundī powād, nē
come and to-this-one put-on, and his hand-in a-ring put-on, and
pāgā-māī khāh'ṇẽ powāḍ. Āpẽ khāīn majhā kojẽ Kēhēkā,
feet-in shoes put-on. We having-eaten merriment shall-make Because,

ō mā pōhō moı gīēl, ta pāchhō jıvʼtō jāı-hō, nē tākāı gīēl,
this my son dead gone, he again alive become-is, and lost gone,
ta pāchhō jady-hō' Tyā badhā majhā karā̃ lāgıā
he again found-is' They all merriment to-make began

Tyā mōtō pōhō rānā-mā̃ı̃ ātō Tō yēnō nē go pā̃ı̃ yēnē
His elder son forest-in was. He came and house near coming
tā̃ gīt ākhʼtā̃ wanāyā̃, nē nāchʼtā̃ wanāyā̃ Tyē ēk
there song being-sung heard, and dancing heard By-him one
hāḷīhā̃l hādīnē ākhyō̃ kā, 'ī kāı heı?' Tyē
to-servant having-called it-was-said that, 'this what is?' By-him
ākhyō̃, 'tā bʼhā yēnʼlō heı nē tā ābbē ēk jabʼrī
it-was-answered, 'thy brother come is and thy by-father one big
ujānī koı hī Kēhēkā, tyāl johʼdō ātō tohʼdō pāchhō mılı-hō'
feast done is Because, him as (he-)was such again got-is'
Tō khīj̄ʼwāıō nē go-mē̃ yēnī khuśī nā̃ı̃ ātē Tyā ābbē
He got-angry and house-in coming-of wish not was His by-father
tyāl hamʼjādyō Bākī tyē̃ ābbāl ākhyō̃ kā, 'alē̃
to-him was-explained But by-him to-father was-said that, 'so many
waıʼhē̃ jāē̃ tā chākʼrī kovʼtō hā̃ū, tā ākhʼlō̃ pāchhā̃ phērʼvīhā̃
years have-gone thy service doing am, thy order back turned
nā̃ı̃, bākī mā dustarʼhā̃l majā karā̃l ēk bōkʼdō̃ pan dēnʼhā̃
not, still my with-friends merriment to make one goat even was-given
nā̃ı̃, nē ō tā pōhō hārī hārī theıhē̃ ahārī reınē paıhī
not, and this thy son good good women with having-lived money
udāvī dēnā, tyā̃l mōtī ujānī koı' Tayē
having-squandered were-given, to-him a-big feast was done' Then
ābbē ākhyō̃ kā, 'bētā, tū rōj māā-rē heı nē badhō̃
by-the-father it-was-said that, 'son, thou daily me-to art and all
tōj heı. Āpē majhā karā̃ jōjē, kēhēkā, ō tī bʼhā
thine only is We merriment make is-proper, because, this thy brother
moı gīēl, tō pāchhō jıvʼtō jāı-hō, nē tākāı gīēl, tō pāchhō
dead gone, he again alive become-is, and lost gone, he again
jady-hō'
found-is'

[No. 39.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

BHĪLĪ OR BHILŌDĪ

GĀM'TĪ OR GĀMAT'DĪ DIALECT (NAWSARI DIVISION, BARODA STATE.)

SPECIMEN II.

A POPULAR TALE.

Yōk dōhā chār pōhẽ ātẽ. Bākī tyā-mãi barābar hõph nāi
One of-old-man four sons were. But them-in equal harmony not
ātō. Jōvē tō mōrõ padyō, tōvē tyẽ tyā pāh'hãl pāhī hādīnē
was When he to-die fell, then by-him those to-sons near having-called
bōhōtā kōyā, nē pāt'līyē lāk'dīhē ēk bāālī ããdīnē yōk
sitting were-made, and thin of-sticks one bundle having-ordered one
yōk jāãl ākhyõ kā, 'ī bāālī tumā mudā.' Bākī kādā-thī
one to-individual it-was-said that, 'this bundle you break' But anyone-by
tī muti nāi. Pāchhē tyẽ dōhẽ ākhyõ kā, 'āmī ēlī
it was-broken not Afterwards by-that old-man it-was-said that, 'now this
bāālī chhōdī tākā, nē yōk yōk jāã yōk yōk lāk'dī laīnē
bundle having-untied throw, and one one individual one one stick having-taken
mudā' Ōh'dã kōōyã tōvē hōḍ-dēhẽ mutī guī. Tyā pāh'hãl nawāī
break' Thus (it)-was-done then easily broken went Those to-sons wonder
lāgī, nē ābāhāl ẽhẽ kōō-nã kāran puchhyã Tōvē tyẽ
felt, and to-father in-this-way to-do-of reason was-asked Then by-him
ākhyõ kā, 'ēlīo badīō lāk'ḍīō yōk'thyō ātīō, tōvē ēlīhẽ-mãi jōr
it-was-said that, 'these all sticks together were, then these-in strength
dīgõ ātã, tẽhẽ tumāhāl hōg'lī bāālī mutē nāi Jōvē yōk
much was, from-that by-you the-whole bundle was-broken not When one
yōk lāk'dī judī pādī tōvē tī hōd-dēhẽ mutī guī. Ẽhẽ
one stick separate was-caused-to-fall then it easily broken went Thus
tumā hārō hõph rākhīnē rahā, tō tumāhãl kādō dukh nāi
you good harmony having-kept if-will-live, then to-you anyone pain not
dēy, nē tumẽẽ dīhī sukh-mãi jāī; nē tumā julāīnē
may-give, and of-you days happiness-in may-go; and you having-quarrelled
judā pōd'hā, tō tumā yōk yōk lāk'dīē-gãẽ nōb'lā ōvī jāhā'
separate will-fall, then you one one stick-like weak having-become will-go'

FREE TRANSLATION OF THE FOREGOING.

An old man had four sons, but there was little harmony among them When he was on deathbed, he having called his sons caused them to sit beside him, and having ordered a bundle of thin sticks, told each of them to break it. But nobody could break it Then the old man said, 'now untie the bundle, and let each one of you break each stick apiece' When they did so, they could easily break all The boys wondering thereat, asked the father the reason. Then he said, 'when so many sticks were together, they were very strong, and so you could not break them When they were separated from each other, they were easily broken to pieces In like manner if you will live in harmony, nobody will trouble you and you will live in happiness, but if you quarrel and are disunited, you will be weak like each separate stick'

DHŌDIĀ.

Dhōdiā is the dialect spoken by the Dhōndias or Dhundias, one of the aboriginal tribes of Surat and Thana They are chiefly found in the eastern parts of Jalalpur and Balsar, the western half of Dharampur and Bansda of Surat, and in the adjoining districts of Baroda and Thana In the specimens received from Jalalpur their dialect is called *Dhōdiā-Naikī*; compare Nāikᵉdī, above, pp. 88 ff

The following are the revised figures —

Surat . . .	51,000
Thana . . .	9,000
TOTAL	60,000

Like Nāikᵉdī, Dhōdiā has been influenced by the neighbouring Marāthī. Thus the singular of strong neuter bases usually ends in *ã* and there are some instances of the use of the Marāthī oblique form Thus, *badhã*, all, but *sōnũ*, gold; *gãwā-mã*, in a village; but *muluk-mã*, in the country

The case suffixes are generally the same as in Gujarātī. Thus, *pōhē*, by the son, *bā-nē*, to the father, *mānᵉhāē*, to a man; *bā-thī*, from a father, *pōhī-nō*, of a daughter, *bā-nē ghar-mã*, in the father's house. The dative is sometimes apparently formed without any suffix, and the genitive occasionally ends in *hō* or *ō*, thus, *bāh*, to the father, *mā*, to me, *pōhīhō*, of a daughter, *Parᵉmēḷarã pāp*, sin against God The suffix of the ablative is sometimes the *thō* of northern Gujarātī, which is declined like an adjective, thus, *tiyā-mã thã vīḷ rupiyā*, twenty rupees from among them

The following are the principal pronominal forms —

Mẽ, I, by me, *mā*, me, to me, *mānō*, my; *āmu*, *āmũ*, we, by us, *āmhā*, us, to us, *āmᵉnō*, our

Tu, *tũ*, thou, by thee, *tuwā*, thee, to thee, *tūnō*, thy, *tumī*, you, by you, *tumā*, you, to you, *tumᵉnō*, your

Tē, *tō*, he, that, etc, *tēnē*, by him, *tā*, *tē*, him, it, etc, *tānō*, of him, etc, *tē*, *tĩ*, they, *tĩ* or *tēnē*, by them, *tiyã-mã*, in them, *tānō*, of them.

Ō, this, plural *ē*. *Jē*, who, what, plural *jĩ*. *Kun*, who? *kā*, *kahā*, what? *kōnē*, by anyone

The present tense of the verb substantive is as follows —

Sing	Plur
1 *āhẽ*, *ãhē*, *ãy*, *ãē*	*āhũ*, *ãũ*
2 *āhē*, *āy*, *āē*	*āhā*, *ā*
3 *āhē*, *āy*, *āē*	*āhē*, *āy*, *āē*

The Past Tense is *atō* (*-ā*, *-ī*)

In the conjugation of all verbs, the letter *h* is often suffixed to the second person singular, although it does not always appear in the paradigms Thus, *gōh*, thou wentest; *bhanᵉjāh*, learn (imperative); *karᵉjāh*, do (imperative), *mãgēh*, thou mayest ask

The following is the present tense of the verb *bad'wũ* (imperative *badāw*), to beat

Sing	Plur
1 *baḍ'vẽ̃*	*baḍ'wũ*
2 *baḍ'vẽ*	*bad'wī*
3 *baḍ'vẽ*	*bad'r*

The present definite is formed from the present participle Thus, *tu badatela* or *bad'vētāē*, thou strikest, *āmi badat'tā*, we strike, *tumī badat'tā*, you strike The verb substantive is added in order to form a present definite, thus, *mẽ̃ marītāy*, I am dying

The form *badatētā* or *bad'vētā*, striking, corresponds to Marāthī forms such as *mārīt*, striking. It will be seen that the plural is formed from a participle *badat'tā*, which corresponds to Marāthī *mārat* The use of different forms in the singular and the plural is perhaps due to the influence of the old present Some lists of words which have not been reproduced record forms such as *mẽ̃ karīt-āhī*, I do, *hami mārūt-āhū* we strike Such forms look like a compromise between the Gujarātī and Marāthī forms, and are perhaps the first step towards the distinguishing of the singular and plural forms just mentioned

The imperfect is formed by adding *hatō* (not *atō*), etc, to the present participle The initial *h* is combined with the final *t* of the present participle into one letter, *th* (ɬ) Thus, *mẽ̃ bad'vēthatō*, or *mẽ̃ bad'vē thatō*, I was striking

The future of *badat'wũ* or *bad'wũ*, to strike, is formed as follows —

Sing	Plur
1 *baḍ'ṭĩ̃, baḍ'vĩ̃*	*baḍ'ṭũ, baḍ'wũ*
2 *baḍ'ṭīh, baḍ'vīh*	*baḍ'ṭī, baḍ'wā*
3 *baḍ'ṭī, baḍ'vī*	*baḍ'ṭī, baḍ'vī*

Besides this, we also find forms such as *ākhĩ̃h*, I will say

Tenses are formed from the past participle in the usual way, transitive verbs taking the passive construction The past participle is formed by adding *nō*, *ō* (*vō*), or *ēlō* Thus, *pad'nō*, he fell, *gō*, he went, *gōā* or *guā*, they went, *mẽ̃ bad'tvō*, I struck, *tūnē bad'wō* or *bad'vēlō*, they struck Note forms such as *ākhā*, for *ākhyā*, it was said Such also occur in the Gujarātī of Surat

'I have struck' is *mẽ̃ bad'wō-āhē* Or *rī* or *bī* may be added to the past participle, as in *kadhēlā-bī*, they have been made

Amongst irregular past participles, we can quote *dēdhēlō*, given, *kadhēlō*, done, and *gō*, gone

Verbal nouns, such as *karū*, to do, *chārū-lāg*, in order to tend point to the influence of Marāthī Besides we also find forms such as *badat'wū* or *bad'wū* to strike

The general character of the dialect will be seen from the two specimens which follow The first is a version of the commencement of the Parable of the Prodigal Son and the second is a village scene in which a village banker dunes one of his clients

[No. 40.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

BHĪLĪ OR BHILŌDĪ

DHŌDIĀ DIALECT. (DISTRICT SURAT)

SPECIMEN I.

Kunī-ēk mān^{a}ḫāē bē pōhā atā. Tyā-mā āy^{a}tē pōhē bāh
A-certain to-man two sons were Them-among by-the-younger son father
āgal āikhā̃, 'bāhā, jē mīl^{a}kat mānē bhāg āvē tī mā
to it-was-said, 'father, what property to-my share comes that me
dē.' Tēnē jāt^{a}nī mīl^{a}kat-nā bhāg pādī dēdhā Ghanā
give' By-him his-own property-of shares having-caused-to-fall were-given. Many
dīh unā nāhī ulā-mā̃ baḍhā̃ ēkathā̃ karī dēdhā̃ nē
days passed not that-much-in all together having-made was-given and
āghē muluk-mā̃ phīrū gō, nē tā̃ chhutā-ḫāthē pōtēō
a-far country-into to-journey he-went, and there riotousness-with his-own
badhō paiḫō udādī lāikhō.[1] Jyār tō badhā̃ kharchī
all price having-squandered was-thrown When he entirely having-expended
rah^{a}nō, tyār tīā muluk-mā̃ bhārē dukāḷ pad^{a}nō, nē tiyā tān
remained, then that country-in a-mighty famine fell, and to-him want
padū lāgī Tō gō nē tīā gām-nā ēk ḫērī mān^{a}ḫāē tā̃
to-fall began He went and that village-of one citizen to-man near
ranō Tēnē tānē khēt^{a}rā-mā̃ bhōndē chārū-lāg daw^{a}dyō Jē
remained. By-him his fields-into swine to-feed he-was-sent. What
chhālē̃ bhōṇdē khāyathatē tē khāīnē tānā pēt bhar^{a}tā̃,
husks swine eating-were that having-eaten his-own belly he-would-have-filled,
tē pun tīā kōnē dēdhē nāhī Jyār tīā bhān āw^{a}nā
that even him by-anyone was-given not When to-him senses came
tyār tī āikhā̃, 'mānē bāh-nā badhā̃ hāḷiā̃ khāw^{a}nā jadētāy,
then he said, 'my father-of all hired-servants to-eat is-got,
nē wāw^{a}lī karētā̃y, nē mē̃ bhukhē marētāy. Mē̃ ūthī̃ māṇē
and saving they-do, and I with-hunger am-dying I will-rise my
bāh-nē tā̃ jāī̃, nē ākhī̃, "bāhā, mē̃ tunā nē
father-of near will-go, and will-say, "father, by-me thy and
Par^{a}mēḫarā̃ pāp kadhā̃ āy, mē̃ tunō pōhō ākh^{a}wādu-nō kām^{a}nō nāhī,
of-God sin done is, I thy son to-be-called worthy am-not,
mā tunā hāḷiā̃ kānī rākh"' Tī ūth^{a}nō nē bāh-nē pāhē gō
me thy hired-servant like keep"' He arose and father-of near went

[1] Gujarātī *nākhyo*

D. Tānā rupıyā chāḷīḷ vıyājā-mã̃ gaınā; tō kharā.
D Of-them rupees forty interest-in went, that true

K Hẽ̃ Ulā badhā rupıyā daḷ mahınā vıyājā-mã̃ kā?
K. Eh So many rupees ten months interest-in what?

D Tūnā Dēw-ḷam ḷāt rupıyā vıyājā-mã̃ vētāẽ. Tıyā-mã̃-thã̃
D (By-)thy God's-oath sixty rupees interest-in becomes Them-in-from

vīḷ rupıyā tūnē chhūt mēyᵃlī. Tũ mānō jūnō asāmī ăhē,
twenty rupees to-thee remission was-allowed Thou my old client art,

tē-thī
that-from.

K Rākh Mānē pōhā Radᵃkā ḷādũ dē. Ō bhanᵃnēlō āē, nē
K. Wait my son Radkā to-call allow He educated is, and

tō hısāb ganī. Radᵃkā. Jĩ-jĩ nānā tuwã̃ wakhātē-wakhātē
he the-account, will-count Radkā. Whatever moneys to-thee from-time-to-time

dēdhēlã̃, tĩ tunē chōpᵃdā-mã̃ jamā kadhēlā-bī kā nāī?
were-given, those by-thee account-book-in credit made-are or not?

D Lē, jōnī ō tunō hısāb
D Take, see this thy account

R Tunē dēdhēlī rakām jamā kadhēlī kã̃ āē? Tũ
R To-thee given sums credit made where is? Thou

khōtã̃-khōtã̃ lakhīnē āmā garīb mānᵃḷã̃ thagē Tũ
false-false-things having-written us poor men robbest. Thou

mã̃gēh tē rupıyā pachāḷ būthā. Tũ Phōjdārāē pāhē tē
mayest-claim those rupees fifty simply. Thou Police-officer near verily

chāl tuwã̃ mālam padē.
come to-thee evident it-will-fall

D Chāl, rupıyā pachāḷ pun dē kā nāĩ
D. Come, rupees fifty at-any-rate dost-thou-give or not

dē?
dost-thou-give?

R Pachāḷ tē-kharā mā põch dē, nē tunā paıḷā chhēdē
R Fifty truly to-me receipt give, and thy price in-skirt

bã̃dh
tie-up

D. Radᵃkā, tũē tē thōdã̃ lakhᵃtã̃ wã̃chᵃtã̃ ḷīkhᵃnō.
D Radkā, by-thee verily in-a little in-writing in-reading it-was-learnt.

Māthẽ̃ ghanō phātī-gōh kā? Tumā nıhālī-mã̃ bhanᵃbī
Therefore much bursting-thou-wentest what? You schools-in having-taught

bhanᵃbīnē ḷarkārẽ̃ ĩ kōhã̃ ũdhã̃ karī-mēyᵃlã̃
having-taught by-the-Government this how-much topsy-turvy has-been-made.

Tumī bhanᵃḷāh tē āmu kā karũ?
You learn then we what may-do?

R	Tumī	karjāh,	tahā̃	bharjāh	Harkārē	tō
R.	*You*	*may-do,*	*that*	*you-may-gather*	*By-the Government*	*certain*
ājā̃-j	hadhā̃-āhē					
good-very	*done-is*					

FREE TRANSLATION OF THE FOREGOING

1 *Dēo-chand*—Hullo! Kiklā Bhikhāriā
2 *Kiklā*—Who are you?
3 *D*—I your Banker Open the door and come out
4. *K*—Ho! Is it you Sēth? What brings you here so late at night?
5 *D*—Well, bring the money you owe me with the interest
6 *K*—What amount do you want?
7 *D*—Look here! R40 for the bullock I got you, R60 given to you for marrying your brother, and R20 given to you for subsistence Bring R150 in all
8. *K*—What became of the 3 *hārās*[1] of rice I gave you from my fields?
9 *D*—Well! I set off R40 on that account against the interest
10 *K*—Hum! So many rupees for interest of 10 months?
11 *D*—I swear by your patron God that the interest amounts to R60, but I allow you a remission of R20 therefrom, as you are my old client
12. *K*—Wait! Let me call my son Radkā He is educated and will cast up the accounts
13 *Radkā*—Have you credited in your account book the sums paid to you from time to time, or not?
14 *D*—See Here is the account!
15 *R*—Where are the amounts paid credited?
You keep false accounts and cheat us poor people Your due comes to simply R50 Just come to the police court and you will see
16 *D*—Well, do you want to pay R50 even or not?
17. *R*—R50, by all means Pass a receipt and take your money
18 *D*—Radkā! As you have just learnt to read and write, have you got wind in your head, eh? What humbug has Government started by educating you? What shall we do when you take to real learning?
19 *R*—You will reap what you sow. The Government has after all done the right thing

[1] A *hārā* is the name of a corn measure Twenty-one maunds = one [illegible], and 17 = [illegible]

KŌNKANĪ.

The Kōnkanīs are a tribe which is found in the Nawsari Division of the Baroda State, the eastern part of Dharampur and Bansda in the Surat Agency, in the Surgana State, in Talukas Peint and Kalwan of district Nasik, and in Khandesh, especially in Pimpalner. The estimated numbers of speakers are as follows —

Nawsari	5,613
Surat Agency	125,000
Surgana	9,000
Nasik	72,000
Khandesh	15,000
TOTAL	232,613

The Kōnkanīs consider themselves as superior to the Bhīls and say that their ancestors originally came from the Konkan. Their appearance resembles that of the Konkan Thākurs.

The Kōnkanī dialect is not uniform in all districts As we proceed southwards it more and more approaches Marāthī, and in Dharampur and the southern part of Taluka Peint of Nasik it might with equal right be classed as a Marāthī dialect. The influence of Marāthī, in the form which that language assumes in the Northern Konkan, is, however, traceable everywhere, though the base of the Kōnkanī dialect is Gujarātī, or rather Gujarātī Bhīlī

There is a strong tendency to nasalize vowels Thus, *āhā* and *āhã*, he is; *ra* and *rã*, a particle of frequent use in queries and exhortations Compare the corresponding *rẽ* in the Magahī dialect of Bihārī (Vol. v. Pt ii, p 30)

The mixed character of the dialect is easily recognizable in the inflexional forms

Thus the oblique form is usually identical with the base, as is also the case in Gujarātī Occasionally, however, and especially in Dharampur, we find forms such as *mānʾeā-lā*, to a man.

The suffixes of the dative are *nē* and *lā*; those of the genitive *nā* and *chā*; thus, *bāhās-chā* and *bāhās-nā*, of the father. The suffix *chā* of the genitive does not however, seem to occur in Nawsari. Similarly we find *ghōdō* and *ghōḍā*, a horse, and so on

'My' is *mā-nā* and *mā-jā*, or *mājhā*.

The past tense of finite verbs is usually formed as in Gujarātī Bhīlī; thus, *gīyā*, he went, *paḍnō*, he fell. Note that the neuter form ends in *ã* as in the Marāṭhī of the Konkan; thus, *sāngã*, it was said. Marāthī forms such as *jhālā*, he became; *mārʾla*, it was struck, however, are of frequent occurrence, especially in Dharampur and Nasik

The future is formed as in Marāthī; thus, *lutīn*, I shall strike; *ālhan*, I shall say.

The plural of the imperative is formed as in Marāthī; thus, *ghālā*, put ye.

The conjunctive participle is sometimes, especially in Nawsari, formed as in Gujarātī Bhīlī, and sometimes as in Marāṭhī, thus, *karīnē*, having done; *wātun*, having divided. In Bansda we also find forms such as *lhāi-han*, having eaten; compare Khāndēśī *lhāi-ean*, and the change of *s* to *h* in the Gujarātī Bhīlī of Mahikantha.

It will not, however, be necessary to go into further details. It will be sufficient to give short specimens of the various forms of the dialect. The first specimen which follows is a version of the Parable of the Prodigal Son received from Nawsari. It is

comparatively free from Marāthī elements The second one is a short conversation between two Bhīls received from Surgana, for which I am indebted to Mr A H A Simcox, I C S It is more mixed up with Marāthī Mr Simcox, however, states that this may to some extent be due to the fact that the young chiefs who assisted him in preparing it had been educated in Marāthī schools

The third specimen is the beginning of a version of the Parable of the Prodigal Son received from Dharampur The Marāthī element is here exceptionally strong This may, however, be due to similar reasons as those just alluded to with regard to the Surgana specimen

[No 42]

INDO-ARYAN FAMILY. CENTRAL GROUP

BHĪLĪ OR BHILŌDĪ

KŌNKANĪ DIALECT (NAWSARI, BARODA STATE)

SPECIMEN I.

Ēk mānus-nē dōn pōsā hōtā Tē-mã̄-nā lāhānā-nē bīs-lā
One man-to two sons were Them-in-of the-younger-by father-to
ākhã̄, 'rupīā-nā mā-lā bhāg dē' Tēh-nē tēh-lā pāsī
it-was-said, 'money of me-to share give' By-him them to money
vẽchī dīdhā Thōdā dīs puthī lāhānā pōsā sārã̄ ēk'thī
having-divided was-given. A-few days after the-younger son all together
karīnē dus'rē mul'k-mã̄ gīvā. Tēnē tath majā-mī pāsī
having-made another country-in went By-him there pleasure-in money
khōvī dīdhā, tã̄hã̄ tē dēs-mī dukāl pad'nō Nē
having-frittered was-given, then that country-in famine fell And
tē-nē tath ad'chan pad'nī Tã̄hã̄ tē tē dē--mī-nā ēk jānī nē
him-to there distress fell Then he that country-in-of one person-to
tath jānē rah'nō Tēnē tēnā pōtānā khēt mī bhūd chārū-lā
there having-gone lived By-him his own field-in swine graz to
daw'dyō Jē śīg bhūd khāh'tã̄ tē-mī-thī pōtā-nā pōt bharū-lā
he-was-sent What husks swine ate that-in-from his-own belly fill-to
mar'jī hōmī, pan kōnhī tē-lā kã̄hī dīhī nāhī Tō
wish became, but anyone-(by) him-to anything was-given not He
hūsiyār hōt, tēwã̄ ākhī kē, 'mī-nā bīs-nē kēw'dīk hamārī
sensible became, then it-was-said that, 'my father-to how-many servants
āhīs, nē bhākhar pan khūb āhā, pan mī tō bhūkē marī-lī
are, and bread also much is, but I indeed hunger dying

Mā uthīnē mā-nā bāsā pā jēn nē tē-nē jāinē
I having-arisen my father-near will-go and him-to having-gone
ākhan, "bā, may tunē āg'ḷ nē jug-nē āg'ḷ pāp
will-say, "father, by-me of-thee before and heaven-of before sin
karyā̃ hē Ātā tunā mī pōsā kahēwāũ nāhī̃, mā-lā tunā
committed is. Now thy I son may-be-called not, me-to thy
kamārā-mā-nā ēk gan."' Nē tō uthīnē pōtā-nā bās-pā gīyā.
servants-in-of one count"' And he having-arisen his-own father-near went.
Tō haju dūr hōtā tā̃hā̃ tēnā bās-nē dīthā; tē-nē dayā
He still distant was then his father-by he-was-seen, him-to pity
ānī, nē tō dhā̃wdīnē bōchīē walᵃgī gīyā, nē tē-nē gōḷā
came, and he having-run neck-to having-stuck went, and him-to kisses
dīdhā Pōsā-nē tē-lā ākhā̃ kē, 'bā, may tunē
were given. The-boy-by him-to it-was-said that, 'father, by-me of-thee
āg'ḷ nē jug-nē āg'ḷ pāp karyā̃ hē, nē tunā pōsā nī
before and heaven-of before sin done is, and thy son not
kahēwāũ' Bās-nē pōtānā hālī-nē ākhā̃ kē,
I-may be-called' The-father-by his-own servant-to it-was-said that,
tumī bēs phadᵃkā̃ līyā nē ēlā-nē sādā, ēnā hāt-lā muddī
you good clothes bring and him-to put-on, his hand-to a-ring
ghālā, āpᵃlā khāinē khuśī hōiē Kēm-kē mānā pōsā marī
put-on, we having-eaten merry shall-become Because my son having-died
gayᵃlā hōtā, tō pāsā jīvᵃtā hōinā; tō bhulī-gayᵃlā hōtā, tō jadᵃnā
gone was, he again alive became, he lost was, he was-found.
Nē āpᵃlā sārā̃ majā karᵃtā̃'
And we all merriment make.'

I wakhat tēnā mōthā pōsā khēt-mā̃ hōtā, tō ghar-nē wangᵃyē
This time his eldest son fields-in was, he house-of near
pōhōchyā, tā̃hā̃ tēnē nāchᵃtā tathā gātā āikᵃnē Tēnē
arrived, then by-him dancing and singing was-heard By-him
ēk hāḷī-lā wāyā, or m[illegible] anārīnē sōdā̃, 'ī kāy āhā?' Tēnē
one servant-to or fi[illegible] having-called it-was-asked, 'this what is?' By-him
[illegible] padnō
K[illegible] akhā̃ kē, 'tunā bhāu ānāh, tunā bās-nē mōthī mējᵃbānī
it-was-said that, 'thy brother has-come, thy father-by a-great feast
karīh, kēm-kē tēnā pōsā tē-nē jīsā hōtā tīsā pāsā maḷᵃnā.'
has-been made, because his son him-to as was so again was-obtained'
E āikīnē tō ragᵃwāyᵃnō Tē-lā ghar-mā̃ ēu-lā marᵃjī nāhī̃
This having-heard he became-angry Him-to house-in come-to wish not
hōtī Tē-nē bās-nē bāhār ēinē samᵃjāwyō, pan tē-lā
was. His father-by outside having-come he-was-persuaded, but him-to
gōth ākhᵃtā̃ bās-lā ākhā̃ kē, 'hēd, mā hādā̃ warᵃsā̃
story telling father-to it-was-said that, 'see, I so-many years

hōmā tarī tunī chāk'rī karīh, tunī bōlī may kōi-dī
became yet thy service has-been-done, thy bidding by-me any-day

chhōdī nāhī Tē-pan mānā dōstār-nē khuśī karu-lā
has-been-abandoned not However my friend-to merriment make to

ēk lāhān bōk'dē pan nāhī dīdhā; pan ā tunā pōr-nī
one small goat even not was-given, but this thy son-by

arām'chād-nī-sāthē tunā paisā khōvī dīdhā, tō āmā ṭhī
harlots-of-with thy money having-frittered was-given, he came then

pan mōthī mēj'bānī karī' Tēnē ākhī kā, 'pōrā tū
even great a-feast was-made.' By-him it-was-said that, 'son, thou

mānē-bārē dīs'lā rēhēs, nē mānā ı sārī tunā-ı Tu-lā
me-of-with always livest, and my this all (is)-thine-certainly Thee to

tō khuśī hōı-lā jōıjē, nē khuśī karu-lā jōıjē Ō
indeed gladness become-to is-proper, and merriment make-to is-proper This

tunā bhāu marī gav'lā, tō pāsā jīv'tā hōmā, nē bhuli-gav'lā,
thy brother having died was-gone, he again alive became, and lost-went,

tō jad'nā'
he was-found'

[No. 43]

INDO-ARYAN FAMILY. CENTRAL GROUP.

BHĪLĪ OR BHILŌDĪ.

SPECIMEN II.

(KŌNKANĪ DIALECT)

A SHORT DIALOGUE.

(A. H. A. Simcox, Esq., I.C.S., 1899.) (STATE SURGANA)

A — Arã, tũ kōn āhãs, rã ?
A — Hallo, thou who art, eh ?

B — Mī bhīl āhũ
B — I bhīl am

A — Tujā nãw kāy rã ?
A — Thy name what eh ?

B — Tānyā.
B — Tānyā

A — Tũ kōthã (*or*, kukada) jātōs, rã ?
A — Thou where (or, whither) goest, eh ?

B — Mulhēr-lā jātuya
B — Mulher-to I-go

A — Mulhēr mahã lāmb āhã. Atha rāt-chī rāt rahāy,
A — Mulher great distant is. Here night-of night stay,

(*or* was)
(*dwell*)

B — Mā-la tatadī-chā kām āhã Ākhū mājī aṭha khāyā-piyā-chī
B — Me-to urgency-of work is Also my here eating-and-drinking of

kāy sōirã ?
what convenience ?

A — Mī karīn yawasthā.
A — I will-make arrangement.

B — (Pan) tũ kōn āhãs, rã ?
B — (But) thou who art, eh ?

A — Mī athalā kāthyā āhũ
A — I here-of stick-man am.

B — Chāl-rã mā-la gharĩ ghēūn
B — Go-then me-to to-home having-taken

A.—Arara, tū ta lāg'dā āhās rā, tu-lā kāy jhhāla, rā ?
A — Alas, thou then lame art eh, thee-to what has-become, eh ?

B —Mājē pāyāt' kātā mud'lā (rut'lā) āhā Atha dhāvī
B —Mine in-foot a-thorn broken (pierced) is Here a-barber
āhā rā ?
is what ?

A — Hōy Aṭha bēs (huśar) dhāvī āhā. Tō udyā sakāḷ
A — Yes Here good (clever) barber is He to-morrow morning
tujā kātā kādhīl
thy thorn will-extract

B — Athun Mulhēr kitik (kōdīk) lāmb āhā rā ?
B — From-here Mulher how-much (how-great) distant is, eh ?

A —Dahā kōs, isa pēnā.
A — Ten kōs twenty miles.

B.—Ababa, mā-la lāg'dyā-la hōdā lāmb vōk disīt kasī jāwa jil
B — Well, me-to lame-one-to so great far one in-day how can-be-gone

A — Tu-lā pāyī chālū-lā nĩhĩ padat. Hā mārag bhārī
A — Thee-to on-foot walk-to not falls This road great
wāhat. Tu-la ekād-jan gādī-war bisūn ghēīl
is-borne Thee-to someone carriage-on having-sat will-take

B — Bēs, chal Ap'lyā ghara jāũ, an (hāri)
B — Well, proceed Our-own to-house will go, and (together)
jēũ
will-dine

FREE TRANSLATION OF THE FOREGOING

A —Hallo, who are you ?
B —A Bhīl
A —What is your name ?
B —Tānyā
A —Where are you going ?
B —To Mulher
A —Mulher is very far off Stay here for the night
B —I have some urgent business there, and who would give me food here ?
A —I will
B —But who are you ?
A —I am the watchman here
B —Well, take me to your house
A —Hallo, you are lame, what is the matter ?
B —I have a thorn in my foot, is there a barber here ?

A —Yes, there is a good barber here He will pull it out for you in the morning.

B —How far is Mulher ?

A—About ten kōs, or say twenty pēnā.[1]

B.—How will a lame man as I am be able to walk so far in a day ?

A —You will not have to walk This road is much used for traffic. Somebody will let you sit in his cart.

B —Well, let us go and dine at your house.

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[1] A *pēnā* is the distance a man will go with a load on his head without resting The people have no clear conception of distance and seldom use the word *kōs*

[No 44.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

BHĪLĪ OR BHILŌDĪ.

KŌNKAṆĪ DIALECT (DHARAMPUR, SURAT AGENCY)

SPECIMEN III.

Ēk kōṇī māṇʻśā-lā dōṇ pōrʻghā hōtā, aṇ tyāṇtʻlā dhākʻlā-ṇī
A-certain man-to two sons were, and them-in-of the-younger-by
āpʻlē bahās-lā sāṇgʻlā̃ kī, 'bahās, māzhā wā̃tā-chā īl to
his-own father-to it-was-said that, 'father, my share-of will-come that
māl mā-lā dyā' Aṇ tyā-ṇī padar-chī mulʻkat tyāṇ-lī
property me-to give' And him-by his-own property them-to
wātuṇ dilī Aṇ bahu dīwas na jhīla hōdīt tī
having-divided was-given And many days not passed in-that that
dhākʻlā pōrʻghā-ṇī sagh'ḷā̃ gōlā kēlā̃ aṇ bahu dūr dēśī-chī
younger son-by all collected was-made and very distant country-of
wāt dharʻlī, aṇ tatha wārt gōthīt padar-chī sagh'ḷī mulkat
way was-taken, and there bad living-in his-own all property
nāśʻlī, aṇ tyā-ṇī jar sagh'lā̃ kharʻchuṇ tākʻlī tīhī
was-squandered, and him-by when all having-spent was-thrown then
tē dēśā̃t mōthā kāl padʻlā, aṇ tyā-lā adʻchaṇ padīē lāgʻlī,
that in-country great famine fell, and him-to difficulty to-fall began,
aṇ tē dēś-chā ēk jumīdārāē tatha jīuṇ rahalā, aṇ tyā-ṇī
and that country-of one citizen's there having-gone lived, and him by
tyā-lā sētā̃t dukʻrā̃ chāru-lā dawādʻlā
him-to in-the-field swine feed-to was-sent

Naikʻdī and Kōṇkaṇī may be considered as the last links in the chain connecting the Bhīlī of Mahīkantha with the broken Marāṭhī dialects of Thana In Nasik Kōṇkaṇī gradually merges into Khāndēśī, the principal language of Khandesh and the adjoining parts of Nasik, Buldana, and Nimar. Some Bhīl dialects spoken in these districts are almost identical with Khāndēśī, and they will be dealt with in what follows —

PANCHĀLĪ.

The Panchals, or brass-workers, of Buldana have been reported to speak a separate dialect called Panchālī The number of speakers has been estimated at 560

A version of the Parable of the Prodigal Son in Panchāḷī has been received from the Melkapur Taluka on the Khandesh border of Buldana. It exhibits a form of speech which, in many points, is related to Khāndēśī, though of a much more mixed nature

The pronunciation is apparently the same as in Khāndēśī. It should, however, be noted that final *ā* and *ō* or *u* are frequently interchanged Thus, *pōryā* and *pōryō*, a son, *tārā*, *tārō* and *tāru*, thy; *gayō* and *gayā*, he went; *hāt-mō*, on the hand; *āng-ma*, on the body, etc

The inflexion of nouns differs from Khāndēśī in so far as there are no traces of the oblique plural ending in *s*, thus, *chāng°lyā mānus-na*, of good men.

The case of the agent is formed by adding *nē*, *na*, or *ē*, the dative by adding *na*; the locative by adding *ma*, etc Thus, *bāp-nē* and *bāpē*, by the father; *mānus-na*, by the man, to the man; *wāwar-ma*, in the field. Note also *yē ritan*, in this way

There is apparently no neuter gender. Compare *gānō aiku āī*, singing to-hear came, *pēt bharē as°tu*, he would have filled his belly, *i-na ēk nōkar-na puchī*, he asked a servant.

Pronouns—'I' is *hũ* as in Gujarātī and Mālvī; 'my' is *mārā*, 'thy' *tārā* and *tōrō*, 'his' *u-na*; 'your' *tumārō*, and so on. Note also *ō*, he, *u-na* and *tī-nē*, by him, *yē*, this, *yē-kyō*, to this, *jē*, who, etc.

The verb substantive is *chha* as in Gujarātī and the Khāndēśī of Nimar *Chha* (or *chhē*) is used for all persons and numbers of the present tense. The past tense is, singular, 1, *hōtō*, or *tō*; 2, *hōtās*; 3, *hōtō*, *hōtā*, *thō*, and *huyā*, plural, 1, *hōtō*; 2, *hōtā*; 3, *hōtā*

The present tense of finite verbs is formed by adding *chha* to the old present, thus, *hũ jāu-chha*, I go, *tu jāi-chha*, thou goest; *ō jāi-chha*, he goes. Other forms are *hũ maras*, I die, *tu rahi-ch*, thou remainest, *ō āwas*, he comes, *hāmī mārū*, we strike, *hũ māras chhē*, I am striking.

The past tense is formed by adding the suffixes *ā or yā*; thus, *ō lāgyā*, he began, *gayō*, *gayā*, he went; *rahā*, he remained, *ō didu nahi*, that was not given; *hũ tāri śēwā kari*, I did thy service, etc

There are only a few instances of a future. Thus, *kawhas*, I will say, *mārūs*, I will strike; *hāin*, I shall be, *āpun ānand karō*, we shall make merry The last mentioned form *karō* is probably simply the first person plural of the present In *āpun khāī pīī majā kari*, let us eat and drink and make merry, *kari* seems to correspond to the Khāndēśī future ending in *ī*.

The verbal noun is formed as in Khāndēśī. Thus, *suk°wā*, to say, *karāwā* and *karwā-nā*, to make, *ad°chan padyā lāgī*, distress began to arise. In *poshākh āng-ma mēl°nō*, put a cloth on his body, the form ending in *nō* seems to be a future participle passive, corresponding to Marāthī forms ending in *vā*.

The conjunctive participle is formed as in Khāndēśī. Thus, *wāṭī*, having divided; *achīn*, having been; *karin*, having done. Note also *aikiyē*, having heard, where the suffix *ē* of the case of the agent has been substituted for *n*.

The specimen which follows will probably be sufficient to give an idea of the character of the dialect

[No 45]

INDO-ARYAN FAMILY. CENTRAL GROUP

BHĪLĪ OR BHILŌDĪ

PANCHĀḶĪ DIALECT (MELKAPUR TALUKA, DISTRICT BULDANA)

Ēk mānus-na bē pōrvā hōtā Nānhō pōryā bā-na kaīchha
One man-to two sons were The-younger son father-to says

kī, 'bā, mārā hiśā-nī dhan daw'lat ma-na da' Bap-nē
that, 'father, my share-of wealth-property me-to give' Father by

bōwa-na bī wāṭī dīdī Thōdyā-ch dīn-tī nhānhō
the-both-to even having-divided was-given A-few-only days-after the-younger

pōryā sam'dhī jīn'gānī dēs-par lē gayō Wa whī
son all property another-country-to having-taken went And there

tī-nō chain-bājī karīn it'lī bī udāī nākhī,
him-by merry-making having-made so-much even having-squandered was-thrown;

u-na sam'da paisō yē ritan kharch hun gaya, mang ō
him-by all money this in-manner spent having-been went, then that

das-ma mōtō kāl padvā. Mang u-na ghanī ad'chan
country-into great famine fell Then him-to great difficulty

padvā lāgī. Mang ēk nāghar gayā rahā Mang ō mānus-nē
to-fall began Then one (to-)citizen he-went lived Then that man-by

āp'lu wāwar rākh'na mēlē-chha Whā ō mānus-na duk'rē khā
his-own field to-watch he-put-is There that man-by by-swine having-eaten

nākhīs kōndā-par khuśī-tī pēt bharē as'tu, ō kōnā
left husks-on willingly belly filled might-have-been, that by-any-one

u-na didu nahī. Tawānā dōḷā ugh'dvā, tawī ō āp-nē suk'wā
him-to was-given not Then eyes opened, then he to-himself to-say

lāgvā, 'mārā bāp-nā kit'nu naukar-kan purī uryā
began, 'my father-of how-many servants-near having-been-enough it-was-saved

pan hū bhukkī maras Mhārā bāp-kan jāī kawhas kī "bā,
but I hungry die My father-to having-gone I-will-say that, "father,

hū tumārō wa Dēw-nā ghanā gunhāgār chha Hū tārā pōryā kawhī-nā
I your and God-of great guilty am I thy son be-called-to

barābar nahi. Ātā ma-na ina-upar mōḷ'karı-nigata wagāw." '
fit am-not. Now me-to hence-forth a-hired-servant-like treat." '
Yawā ichār karin mang āyō. Ū-na bāp-tī dur-tī
Thus a-thought having-made then came. Him-to father-from far-off-from
juī u-na dayā āwas, u-na bētā-na gal-ma mitī mārī
seeing him-to pity comes, him-by son-to the-neck-on embracing was-struck
u-na bōkā lidā Pōrē bāp-na kayēchha, 'bā, ma-na Dēw-nō
him-by a-kiss was-taken Son father-to said, 'father, me-by God-of
wa tōrō ghanō ap'rukh karī; ātā tāru pōryā kawā-nā barābar
and thine great fault was-made; now thy son be-called-to fit
nahi.' Bāp-na chāk'rā-na kawhā hī, 'chāng'lō pōshākh thāt-tī
I-am-not.' Father-by servants-to it-was-told that, 'good a-dress state-with
āṅg-ma mēl'nō; hāt-mō āng'tī, pag-mō jōḍō ghāl, kahı, āj
on-body should-be-put; on-hand a-ring, on-foot a-shoe put, having-said, to-day
āpun khāī-pīī majā karı. Mārō bētō āj-kantī
we having-eaten-and-drunk merriment shall-make. My son to-day-until
gayō samaj'tā-thā, āj phirī āyō; jē nahı huy'tō, tō
was-gone I-was-understanding, to-day back came; who not existed, he
āj sāp'ḍyō' Mhun ānand karāwā lāgyā
to-day is-found' Therefore joy to-make they-began.

Mōṭō pōryō wāwar-ma hōtō. Ghar-kan āyō, ghar-mā chālyō
The-elder son in-field was House-near came, the-house-in went
nāch tamāśā gānō bajāw'nō aıku āī. Yaju ı-na ēk nōkar-na
dancing show singing music to-hear came. And him-by one servant-to
puchī. Naukar kaīchha, 'tārā nānhā bhāī āyō-chha Ō
it-was-asked. The-servant says, 'thy younger brother come-is. He
khuśālinī phirī āyā, bāpē khāwā karıta' Yē aikıyē
safe-and-sound back came, by-father a-feast is-made' This having-heard
u-na rāg āyō, wa ghar-ma nā-jāy. Ū-na bāp bāhēr
him-to anger came, and house-into not-would-go. His father out
āyō wa u-nyā in'tyā kar'wā lāgyā. Ō pōayā bāp-kan kawā
came and his entreaties to-make began That son father-to to-tell
lāgyā, 'bā, hū āj-kan-tī it'lā waras tāri śēwā kari, tārā
began, 'father, I to-day-till so-many years thy service did, thy
hukūm bhāgyō nahi, yēw'ḍu achīna tu-na ma-na wa mārā
command was-transgressed not, such being thee-by me-to and my
dōs-na chain kar'wā-nā ēk bōk'ḍu bī dida nahi. Ō
friends-to merriment to-make one kid even was-given not. This
nhānā tārā pōryā-nē̃ sam'dī paisō chaın'bājī-na udāī-nākhī, ō
younger thy son-by all money riotous-living-with was-squandered, he
āyō tarī u-na mēj'wānī karī.' Yē-kyō bā kavhā lāgyō, 'pōryā,
came yet him-to a-feast is-made' This-to father to-tell began, 'son,

tu mārā jawaḷa-ch rahich, jē māra chha tō tāra chha Apun
thou my near-verily livest, which mine is that thine is We
ānand karō hē yug hōtē Tārō bhāī marō thō, jitā huyā,
joy should-make this proper was Thy brother dead was, alive became;
harāī gayā-thā, tō āj sāp'dyā'
lost gone-was, he to-day is-found.'

RANĀWAṬ.

This dialect is spoken by the Khiste Brāhmans of the Burhanpur Tahsil of Nimar. The number of speakers has been estimated for the use of this Survey at 500

Ranāwat is, in all essential points, identical with the current Khāndēśī of the Burhanpur Tahsil The following peculiarities should be noted —

Final vowels in postpositions are often dropped, thus, *tyāl* and *tyā-lē*, to him, *jamān* for *jamā-nā*, of the property.

N is often cerebral, thus, *mā-nā*, my.

Note also the *y* in forms such as *ghar-myā*, in the house, *lāgyā* and *lāgā*, he began, etc.

There are no traces of the oblique plural form ending in *s* A form ending in *āt* or *hāt* seems to be used instead, thus, *majūr-hāt-lē*, to the servants, *lōkē-hāt-nī gardī*, a crowd of people, *chhōkᵃryāt-lē*, to the daughters The suffix of the case of the agent is *ē*, thus, *bāpē*, by the father Note also the postposition *warā-mē* in *śuddhi-warā-mē*, on his senses, *tyā-nī warā-mē*, thereupon. The suffix *nī* in *tyā-nī* in the last instance is the usual oblique form of the genitive suffix

The plural of strong masculine bases ends in *ā*; thus, *ghōdā*, a horse and horses

With regard to pronouns we may note the plural forms *tyā̃-nā*, their; *tyāt-lē*, to them, etc.

The verb substantive is *chhau*, I am, second and third persons *chhē* or *chha*, plural, 1, *chhējēchh*; 2 and 3, *chhētēchh* The past tense is *chhā* and *thā*, used for all persons and numbers

Similarly *chh* is used in the present tense of finite verbs instead of Khāndēśī *s*; thus, *mārachh* and *mārᵃchha*, I, thou, or he, strikes, plural, 1, *mārᵃjēchh*, 2 and 3, *mārᵃtēchh* In the plural forms the final *chh* is often, in all such forms, replaced by *ch*; thus, *tyā mārᵃtēch*, they strike.

The past tense is formed as in Khāndēśī Note, however, the forms ending in *yā*; thus, *lāgā* and *lāgyā*, began; *puchya*, it was asked

'To strike' is given as *mārᵃwa*, and the future of that verb is, singular, 1, *mārᵃsū*; 2, *mārᵃsī*; 3, *mārai*; plural, 1, *mārᵃsū*; 2, *mārᵃsō*, 3, *mārᵃtī*

Note finally the form *khuśī manāwa*, let us make merry

In all essential points, however, the specimen which follows will show that Ranāwat closely agrees with ordinary Khāndēśī

[No. 46]

INDO-ARYAN FAMILY. CENTRAL GROUP.

BHĪLĪ OR BHILŌDĪ

RANĀWAT DIALECT (BURHANPUR TAHSIL, DISTRICT NIMAR)

Kōnī-ēk	manus-lē	dōn	chhōkᵃrā	chhā	Tyā-mā-thī	nhānā	bāp-lē
A-certain	*man-to*	*two*	*sons*	*were.*	*Them-in-from*	*the-younger*	*the-father-to*
mhanᵃwā	lāgā,	'bābā,	jō-kā̃hī̃	jamān	hissā	mānī	hissā-majhār
to-say	*began,*	*'father,*	*what-ever*	*of-property*	*share*	*my*	*share-into*

yē tō dē' Phirī tyāyē tyāt-lē jamā wāṭī dinī
comes that give' Then by-him them-to property having-divided was-given
Phirī thōdā dis-thī nhānā chhōk'rā aw'ghī jamā-karinē dur
Then few days-after the-younger son all having-collected far
dēś-lō chāl'nā gyā Ankhō tōtha udhaḷ-handī karinē pīs-nī
a-country-to going went And there spendthriftness having-done near-of
jamā khōī dinī Phirī tyāyē aw'gha khar'chī-tākya-
property having-squandered was-given Then by-him all had-been-expended-
bād tyā dēś-majhār kāl padyā, tyāni-thī tyāl mōṭhī ad'chan
after that country-into famine fell, of-that-from to-him great difficulty
pad'wā lāgī Tarān tō tyā dēś-mā-nā ēk bhalā-mānas-pāsē jōinē
to-fall began Then he that country-in-of one gentleman-near having-gone
rāh'nā Tyāyē tē tyāl dukkar charāwāl āp'nā khēt-majhīr
remained By-him then to-him swine to-graze his-own field-into
pāṭhavya. Tarān dukkar jyā phōt'rā khāt tyā-nī-warā-mē tyīyē ap'na
he-was-sent. Then the-swine which husks eat them-with by-him his-own
pēṭ bharawa asa tyāl wāt'na, ankhō tyāl kōnī kāhī
belly should-be-filled so to-him it-appeared, and to-him by-any-body anything
dina nāhī Phirī tō śuddhi-warā-mē yēīnē mhan'wā lāgī ka,
was-given not Then he senses-on having-come to say began that,
'mānā bāp-nā kat'lāk majūrhāt-lē pēt bharinē bhākar chhē
'my father-of how many servants-to belly having-filled bread is
Ankhō mī bhuk-thī maraohh Mī uthinē āp'nā bīp-nī
And I hunger-with am-dying I having-arisen my-own father-of
taraph jāsū ānī tyāl mhan'sū, "arō bāp, mī ākaś-nī viruddh
towards will-go and to-him will-say, "O father, by-me heaven-of against
wa tunī samōr pāp kyē chha At-pās-thī tunā chhōk'rā mhan'wīn
and of-thee before sin done is Henceforth thy son to-be-called
lāyak rāh'nā nāhī Āp'nā ēkhāda majūr pramānē māl thaw"'
worthy I-remained not Thy-own one servant like to-me keep"'
Phirī tō uthīnē āp'nā bāp-nī taraph gyā Tarīn tō dur
Then he having-arisen his-own father-of towards went Then he far
chhē at'lā-majhār tyā-nā bāp-lē tyāl jōinē, pēt-majhār khaḷ-baḷ
was in-the-meanwhile his father-to him having-seen, the-heart-in compassion
wana, ankhō tyāyē tyā-nī gaḷā-majhār daw'dīnē bilag'nā nī tyā-nā
came, and by-him his the-neck-on having-run it was-clung and his
makū linī Phirī chhōk'rā tyāl mhan'wā lāgā, 'bīp, ākā-nī
kiss was-taken Then the-son to-him to-say began, 'father, heaven-of
viruddh wa tunī samōr mī pāp kyē chha, ankhō at-pās-thī tunā
against and of-thee before by-me sin made is, and henceforth thy
chhōk'rā mhan'wā lāyak mī rāh'nā nāhī' Pan bāpē āp'nā
son to-be-called worthy I remained not' But by-the-father his own

nōkar-lē ākhē, 'chōkhat angarʾkhā ānīnē yāl ghāl, ankhō
servant-to it-was-told, 'good a-coat having-brought to-this put, and
tyā-nā hāt-myā angʾthī wa pāy-mā jōdā ghālā, phirī āpan khāīnē
his in-the-hand a-ring and in-the-feet shoes put; then we having-eaten
khuśī manāwa. Kā̃-kī au mānā chhōkʾrā marī gyē chhā,
happy should-become Because this my son having-died gone was,
tō phirīnē jitā jāyā, wa khōwāi gyē chhā, tō pāwʾnā.' Tarān tyā
he again alive became; and lost gone was, he is-found' Then they
khuśī manāwā lāgyā.
merry to-become began

Tarān tyā-nā mōthā chhōkʾrā khēt-myā̃ chhā. Phirī tō yēīnē
Then his eldest son the-field-in was Then he having-come
ghar-nī pāsē yēta-ch tyāyē wājā-gājā nē nāch aikyā
house-of near coming-immediately by-him playing-singing and dancing was-heard
Tarān naukar-myā̃-thī yēk-lē tyāyē balāīnē puchhya, 'aī kāy
Then the-servants-in-from one-to by-him having-called it-was asked, 'this what
chhē?' Tyāyē tyāl ākhya kī, 'tu-nā bhāu wanā chhē Ankhō
is?' By-him to-him was-told that, 'thy brother come is And
tō tunā bāp-lē hā̃śī-khuśī milʾnā, yānī-thī tyāyē mōthī pangat
he thy father-to safe-and-sound was-obtained, therefore by-him great a-feast
kaī chha' Tarān tō ghussā hōīnē majhār jāy-naī Yā-nī-thī
made is' Then he angry becoming inside would-not-go Therefore
tyā-nā bāp bhāir yēīnē tyāl samʾjāwā lāgyā Pan tyāyē
his father out having-come to-him to-entreat began But by-him
bāp-lē jawāb dinā kī, 'jōy, mī atʾlā warsē tunī chākʾrī
the-father-to answer was-given that, 'see, I so-many years thy service
karachh, ankhō tum-nī ādnyā mī kadhī tōdī nāhī,
am-doing, and your order by-me at-any-time was-broken not,
phirī mī mānā sōbatī-barʾbar ramawa mhanīnē
on-the-other-hand by-me my friends-with it-should-be-feasted having-said
tuyē māl kadhī̃ bakʾra suddhā dinha nāī; nē jyāyē tunī
by-thee to-me ever a-goat even was-given not, and by-whom thy
jamā kasʾbīn-barʾbar khāī tākī tō āū tunā chhokʾrā
property harlots-with having-devoured was-thrown that this thy son
wanā tē tū tyānī-karat mōthī pangat kaī chha.' Tarān tyāyē
came then by-thee of-him-for great a-feast made is' Then by-him
tyāl mhanya, 'chhokʾrā, tū sadā mānī-barʾbar rāhachh, ankhō mānī
to-him was-said, 'son, thou always me-with art-living; and my
sarw jamā tunī-ch chhē, pan hā̃śī wa khuśī karavī aī
all property thine-only is, but pleasure and delight should-be-made this

jarūr	chha,	kāran	kī,	au	tunā	bhāu	marī	gyō	chhā,	tō	
necessary	*was;*	*because*	*that,*	*this*	*thy*	*brother*	*having-died*	*go*	*was,*	*he*	
phirīnē	jītā	jāyā,	wa	khōwāī	gyō	chhā,	tō	pīvī-gyā'			
again	*alive*	*became;*	*and*	*lost*	*gone*	*was,*	*he*	*has-been-found'*			

Bhīls are the principal inhabitants of the Surgana State and of the northern part of Nasik, and they are also found in the Dangs State Their dialect is very closely related to Khāndēśī It will be sufficient to draw attention to a few points

There is a tendency to elip final vowels, thus, *tyā-n* and *tyā-nā*, by him, *nay ar*, I die

V is dropped before *i*, *ē*, and *y*; thus, *istu*, fire, *īs*, twenty, *yapār*, business

The inflexion of nouns is, broadly speaking, the same as in Khāndēśī Note, however, the dative suffix *ta* Thus, *ābās-nā*, of the father, *chālaras-ta*, to the servants, *pātil-nī qhar*, at the Patil's house The sense of gender is weak Thus, we find *hai* (fem and n) *diwas* (m), this day, *sampatti wāti dinā*, property having-divided was-given

The present tense of the verb substantive is formed as follows —

Singular, 1	*āsa*, or *ēāsa*	Plural, 1	*āsat*, *sat*(as)
2	*āsa*(s), *ēās*	2	*āsat*, *sat*(as)
3	*āsa*, *sa*	3	*āsat*, *sat*(as)

The present tense of finite verbs is formed as in Khāndēśī, thus, *māras*, plural *mār'tas* from *mār'nā*, to strike We, however, also find forms such as *jas*, we, or you, go, *jāt*, they go, *bharat*, they fill

The past tense is formed as in Khāndēśī, thus, *rahinā*, he remained, *lāgā* he began, *gayōl* and *gayēl*, he had gone, etc Marāthī, or mixed Marāthī forms are *lāg'la*, they began, *jāv'lā*, they were, *wan'lā*, they came, etc

The active and the passive constructions are sometimes confounded. Thus, *ēil sāng'nu*, the-son it-was-said, the son said The impersonal passive construction is sometimes used with neuter verbs, as also occurs in Rājasthānī Thus, *tēn gō'ī*, by-him it-was-gone, he went

The future agrees with Khāndēśī. Thus, from *mār'nā* to strike —

Singular, 1	*mār'sū*	Plural 1	*mār'sū*(*t*)
2	*mārīs*, *mār'ēī*	2	*mār'sāl*, *mār'sal*
3	*mārī*, *māraī*	3	*mār'tī*, *mār'thīn*

Other forms will be easily recognized as identical with, or corresponding to, those used in Khāndēśī

I am indebted to Mr A H A Simcox, I C S, for an excellent specimen of the Bhīl dialect of the northern part of Nasik, about Malegaon

[No. 47.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

BHĪLĪ OR BHILŌDĪ.

(BAGLAN, DISTRICT NASIK)

(A. H. A. Simcox, Esq., I.C.S., 1899.)

Ēk mānas-ta dōn āndōr jayᵃlā. Dhākᵃtā mul bāp-ta
One man-to two sons became. (By-)the-younger child the-father-to
sāngᵃnu, 'bābā, manı wātᵃnı-nā kā māl yēī tō dyā' Mang
it-was-said, 'father, my share-of what property will-come that give' Then
tyā-na tyās-lā sampattı wātı dınā. Mang dhākᵃlā āndōr
him-by them-to property having-divided was-given Then the-younger son
thōdē dıwas-ma sampattı gōlā karī mulukh-ma gayā ān taī
a-few days-in property together having-made a-country-in went and there
tyān udhalē-panā-ma wāgı-sana āpᵃnı sampattı udāī dınā.
by-him extravagance-in having-lived his-own property having-squandered was-given
Mang sagᵃḷā paısā sanı gayā-ta, taī bhārī dushkāl
Then all money having-been-exhausted gone-was, then a-heavy famine
padᵃnā, tyā-muḷē tyāt khāwā-nī adᵃchan padᵃnī, tawā tō ēk
fell, on-that-account to-him eating-of difficulty fell, then he one
pātıl-nī ghar jāı rahınā Tyān tyā-ta dukᵃrē chārᵃwa-ta
Pāṭil-of to the-house having-gone remained By-him him-to swine graze-to
wāwar-ma dawadᵃnā, tawā jē dukar kachᵃrā khāū lāgᵃla tyā-wanı
field-in he-was-sent, then what the-swine rubbish to-eat began that-upon
tō pōt bharāwā asa tyāt wātᵃnā, tarī kōnī tyā-ta
indeed belly should-be-filled so to-him it-seemed, still (by-)any-one him-to
dınā-nā Tō suddī-war wanā ān mhanᵃwā lāgā, 'manı bāp-nı
was-given-not He senses-on came and to-say began, 'my father-of
ghar kaık pōt bharat ān may bhukē mar May āthēn
at-the house several belly fill and I with-hunger die I here-from
jāsu bāp-ta sāngᵃsu kı, "may Dēw-nı ghar ān tunı ghar
will-go father-to will-say that, "I God-of in-the-house and thy in-house
chōrı karᵃnōl," asa sāngᵃsu, "āj-pāśī mā-ta āndōr sārᵃkhā lōkhū
theft did," so will-say, "to-day-from me-to son like to-consider
nakō Nōkarī lōk-nı sārᵃkha mā-ta thēw"' Mang tyān
is not-proper Servant people-of like me-to keep."' Then by-him
ābās-tāwa gayā Mang ābās-na tyā-ta jōı-sana mōthā kanᵃwaḷā
the-father-to was-gone Then the-father-by him-to having-seen great compassion
wını, tyā-na dhāī-sana tyā-nī gaḷā-ta mıthī mārᵃnā ān tyā-nā muku
came, him-by having-run his neck-to embracing was-struck and his kiss

hinā Tō mhan'wā lāgā kī, 'bābī, may Dēw-ni ghar an
was-taken He to-say began that, 'father, I God-of in-the-house and
tuni ghar chhōri kar'nōl, āj-pāsī mā-ta indōr sir'lhā likhu
thy in-house theft did, to day-from me-to (thy) son like to-consider
nakō' Mang bīp-na chākaras-ta sāng'nī kī 'nttam hud'chi
is-not-proper' Then the-father-by servants-to it-was-said that, 'best a-coat
āni sana yā-ta ghālā, yā-na hīt-ma āngōthī ān pāy-ma pāyatana
having-brought him-to put, his hand-in a ring and feet-in shoes
ghālawāt dyā, mang āpun jāī-sana majā karū, kāran manā
to-put give, then we having-gone merriment will-make, because my
āndōi mari gaēl, āni jitā javā, ān daudi gayōl ta,
son having-died had-gone, and alive became, and having-been lost gone was
sāpad'nā' Tawā tē lōk harś karū lāg'nat
is-found' Then they people joy to-make began

Tawā tō wadil āndōr wāwar-ma āstōl Mang to ghar-jawal gavī,
Then indeed eldest son field-in was Then he house-near went,
mang tyā-ta wājā ān nāch aikū wanā Mang tyā-na chākar-ta
then him-to music and dancing to-hear came Then him-by a-servant-to
hāk mār'nā, tyā-ta mang ichārū lāg'nā, 'hai kā āsa?' Chākar
call was-struck, him-to then to-ask he-began, 'this what is?' The-servant
tyā-ta sāng'nā, 'tunā bhāus wanā āsa, ān tunī bap-ta sukhik mil'nā
him-to said, 'thy brother come is, and thy father to in-safety was-met
majē yā-karitānā hai jēwanāwal āsa' Mang tō rāgī bhari
therefore on-this-account this feast is' Then he with-rage having-filled
ghar-mā jāwā-nā lāgā Majē mang tyā-nā bap bāhēr yē-sana
house-in to-go-not began Therefore then his father out having-come
sam'jīd'wā lāg'nat Tawā tyā-na ābās ta utār dinī ki, 'at'kī
to-remonstrate began Then him-by the-father-to reply was-given that, 'so-many
diwas may chākarī karū lāg'nōl, ān tum-nā kahvī modi-sana may gavī
days I service to-do began, and your saying having-broken I went
nā, tarī sōb'tī wanalā tar tyīs-ta kadhī-tarī kar'du dini-sa-ni, in
not, still friends if-came then them-to ever-even a-kid given-was-not, and
hai tunī jm'gī kaj'bin barōbar udīn dini ta tyī-ta mothi
this thy property harlots with having-squandered given was him-to a-great
jēwanīwal kar'wī-ta lāg'nī' Tawā bīp-na tya-ta utār dini ki,
feast to-make began' Then the-father-by him to reply was-given that,
'hai jm'gī jāwa tu mī-pa īsas tāwa tunī-ch īsa, pan har va
'this property as-long thou me-with art so-long thine-alone is, but joy and
ānand kar'wī-nī hai diwas īsa, kāran kī hau tuna bhāus mari
mirth making-of this day is; because that this thy brother having-died
gavōl, hau jitī javī āsa, in hau daudi gavol ta, sāpad'nā'
gone, this alive become is, and this having-lost gone was is-found'

BĀGᴬLĀNĪ OR NAHARĪ.

This is the dialect of the ancient kingdom of Baglan, comprising the present Taluka of Satana and parts of Malegaon, Kalwan and Pimpalner The name Naharī is stated to be a corruption of Nyahadī, a name given by the people along the Tapti to those who live along the small mountain rivers in Baglan Naharī, therefore, probably means 'river-language.'

It has been returned as a separate dialect from the Peint Taluka in Nasik and from the Surgana State The following are the revised figures —

Nasik	10,000
Surgana . .	3,000
TOTAL	13,000

In the south of Peint Taluka the dialect gradually merges into Marāthī In the north it becomes more and more like Khāndēśī, and may be considered as a form of that language I am indebted to Mr A. H. A Simcox, I C S, for two specimens, both prepared in Baglan The first is a version of the Parable of the Prodigal Son, only the first few lines of which have been reproduced. The second is a conversation between a villager and a wayfarer

The Brāhmans of Khandesh are said to be able to understand Bāgᵃlānī without difficulty, and the dialect does not differ much from Khāndēśī We may only note forms such as *mī śēūs*, I am; *tũ śās*, thou art, *āmi śiyēs*, we are; and the imperative of verbs ending in *ā*, which add *y*, thus, *dzāy*, go, *khāy*, eat, etc

[No. 48.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

BHĪLĪ OR BHILÓDĪ.

BĀGᴬLĀNĪ OR NAHARĪ DIALECT (BAGLAN, DISTRICT NASIK.)

SPECIMEN I.

(A. H. A. Simcox, Esq., I.C.S., 1899.)

Ēk bāp-lē dōn āndōr dzayāt Tyā-madzhār dhākᵃlā āndōr mhanē, 'bābā
One father-to two sons were-borne Them-among younger son said, 'father
rē, jī jīnᵃgī śē tyā-madzhār ma-nā nīmē wātā śē tō ma-nā mā-lē
O, what property is that-in my half share is that mine me-to
wātā pādī dē' Mang bāp-nī nimē-nīm wātā pādī
share having-felled give' Then the-father-by half-and-half shares having-caused-to-fall
didhī Mang thōdā diwas rāhī-sanī dhākᵃlā āndōr samᵃdī jinᵃgī
was-given Then few days having-stayed the-younger son all property
dzamā karī-sanī dūr mulᵃkhāt nighī gavā Mang tathē dzāī-sanī
together having-made far to-country having-started went Then there having-gone
chikkōrēpanē-khāl āpᵃlā wātā udāī didhā
wastefulness-under his share having-squandered was-given

[No. 49]

INDO-ARYAN FAMILY. CENTRAL GROUP.

BHĪLĪ OR BHILŌDI.

BĀGᴬLĀNĪ OR NAHARĪ DIALECT (BAGLAN, DISTRICT NASIK)

(A. H. A. Simcox, Esq., I.C.S., 1899)

SPECIMEN II.

A—Arē, tū kōn śās?
A—O, thou who art?

B—Mī Bhilᵈdā śēūs.
B—I a-Bhīl am

A.—Tu-nā nāw kāy?
A—Thy name what?

B—Tānyā śē
B—Tānyā is

A—Tū kōthē dzās-rē?
A—Thou where goest-O?

B—Mulhēr dzās.
B—To-Mulher I-go

A—Mulhēr dūr śē Rāt-nā-rāt athē rahāy.
A—Mulher far is Night-of-night here stay

B—Mā-lē dzarūr-nā (or, dzalᵈdi-nā) kīm śē An ma-nī khawī-piwī-nī
B—Me-to necessity-of (or, haste-of) work is And my eating-drinking of

kāy tadzᵈvīdz?
what arrangement?

A—Mī tadzᵈvīdz lāī dēsū
A—I arrangement having-put will-give

B—Kā-rē, tū kōn śās?
B—What-O, thou who art?

A—Mī athi-nā watanᵈdīr dzāgᵈlvā śēūs
A—I here-of hereditary watchman am

B—Bar sē Mī-lē ghar lai tsūl
B—Well is Me-to to-house having-taken go

A—Kāv-rē, tū tē langᵈdā śās? Ta-nē pāv-lē kāy dzavā?
A—What-O, thou the lame art? Thy foot-to what happened?

B—Ma-nā pāv-lē kītā mudā Athē nhāī sē kā?
B—My foot-to thorn broke Here barber is what?

A — Śē, athē tsāng'lā nhāī śē. Tō sakāḷ (dın-ugē) tu-nā
A —There-is, here good barber is. He in-the-morning (at-day-break) thy
kātā kādhī dēī.
thorn having-pulled will-give

B — Athēn Mulhēr kıt'lā dūr śē?
B —From-here Mulher how far is?

A — Hōī dāhā-ēk kōs.
A —It-may-be ten-some kos

B —Ababa, ma-nā sār'khā lang'dā-warī ıt'lā dūr ēk rōdzāt kasa
B — Alas, me-of like lame-from so-much far one in-day how
dzāwaī?
will-it-be-possible-to-go?

A.—Arē, tu-lē pāyī dzāw'nā mulī-ts kāran nahī. Hau rastā mōṭhā
A — O, thee-to on-foot going-of altogether occasion not. This road big
wāpar-nā śē Rōdz ıkad'tīn tıkad'tīn muktā gādā yētas dzātas. Tu-lē
trade-of is Daily here-from there-from many carts come go Thee
kōṇī-bī gādā-war basādī hī.
some-one-even cart-on having-seated will-take

B — Bar, tsāl ghar tsāl jēī lē.
B —Well, go house go having-eaten take.

FREE TRANSLATION OF THE FOREGOING

A —Hullo, who are you?
B —A Bhīl.
A —What is your name?
B.—Tānyā.
A —Where are you going?
B.—To Mulher.
A —Mulher is a long way off. Stop here for the night
B —I have urgent work there, and who would give me food here?
A —I will.
B —But who are you?
A —I am the hereditary watchman.
B.—Very well, take me to your house
A.—Hullo, you are lame, what is the matter?
B —I have a thorn in my foot Is there a barber here?
A —Yes, there is a clever barber here He will pull it out for you in the morning.
B — How far is Mulher?
A.—About ten kos
B —How can a lame man like me walk ten kos in a day?
A.—There is no need to walk This is a great trade route, and many carts pass both ways every day. Some-one will let you sit in his cart.
B —Very well, let us go and dine at your house.

BHĪLĪ OF KHANDESH

A large portion of the population of Khandesh has been reported as speaking various dialects of Bhīlī Some of them, viz, Pāwrī, Mawchī, and Kōnkanī, have already been dealt with in the preceding pages The Wārlis are said to speak a form of Māwchī No further details are, however, available, and the estimated number of speakers in Khandesh has, therefore, been added to the figures for Warlī in Thana, which is so largely influenced by Marāthī that it has been dealt with in connexion with that language See Vol vii, pp 141 and ff The same remarks apply to Kāthōdī

The Bhīls of Khandesh may, according to the District Gazetteer, be arranged in three groups, Plains Bhīls, Hill and Forest tribes, and mixed tribes We are here only concerned with the two former groups

The Bhīls of the plains are found in small numbers in almost all the villages of Central and South Khandesh They can scarcely be distinguished from the low caste Hindūs among whom they live Their language seems everywhere to be that of their neighbours

Specimens have been received from the Pachora and Chalisgaon Talukas, and they are written in a form of speech which is practically identical with Khāndēśī

The Chalisgaon specimens transliterate the palatals as in Marāthī, thus, *dẕō*, who, *ts̱ānd*, moon They also evince a tendency towards aspiration, thus, *tyā-mha*, among them, *tyā mārhīt*, they will strike

In Pachora we find the Gujarātī particle *j* used in addition to the common *ch* which Khāndēśī shares with Marāthī, thus, *tu-nhā-j* thine-indeed

The inflexion of nouns is the same as in Khāndēśī, with the same loose conception of gender The oblique plural of masculine and neuter bases, however, ends in *as* or *ās*, and not in *ēs*, thus, *māy'sas-lā*, to the men, *duk'ras na*, by the swine The suffix of the dative is usually *lā*, that of the ablative *thīn*, or, sometimes, *sa*, thus, *pōrīs-lā*, to daughters, *khēt-mayī-thīn*, from in the field, *ānand-sa*, with joy

The oblique form of adjectives and words used as adjectives ends in *ī*, thus, *tu-nī bābā-lā*, to his father There are, however, many instances of inconsistency. Thus, *tō mānus-na*, by that man, *dẕō āndōr-nī*, by which son, the son by whom

With regard to pronouns, we may note *āmhu*, we, *tumh*, *tumhu*, and *tumhī*, you, *jō* and *jī*, both used for the neuter of the relative pronoun, etc

Verbs commonly add an *s* in the second person singular Thus *sa*, I am, he is but *sas*, thou art, plural *sat* The past tense of the verb substantive is *as'tō'* and *as'nō'*, plural *as'talā* and *as'nalā*

The present tense of finite verbs is formed in the same way as in the case of the verb substantive Thus, *mī māra*, I strike, *tū jēs* he goes, *tō jau*, he goes, *tumhī*, we you, and they, strike

The pluperfect seems to be used as an ordinary past thus, *tū gayō* and *gayō*, thou wentest, *tō gavā* and *gayōl*, he went *tyī gayāl*, and *gayā*, they went

The past tense of transitive verbs is often actively construed, thus, *mī tuchī sēvā kar'nā*, I did thy service, *tyā mār'nā'*, they struck On the other hand we find *tō sāng'tō lāgō* him-by to-say it-was-began, he began to say

In Chalisgaon *e* is often added instead of *nī* or *san* in the conjunctive participle. Thus, *uthīe*, having arisen; *bōlāie*, having called.[1]

In all essential points, however, the so called Bhīlōḍī closely agrees with Khāndēśī.

The specimen which follows has been received from the Pachora Taluka. It is a version of the Parable of the Prodigal Son. A specimen received from Chalisgaon will be found below on pp 155 and ff

[No 50]

INDO-ARYAN FAMILY. CENTRAL GROUP.

BHĪLĪ OR BHILŌḌĪ.

(PACHORA TALUKA, DISTRICT KHANDESH.)

SPECIMEN I.

Yēk mānus-lā dōn pōra astale. Tyā-mey-nā dhākṭlā pōryā
A-certain man-to two sons were Then-in-from the-younger son

tyā-nī bābā-lā sāṅgū lāgā, 'bābā, ām-nā dōnīs-nā wāṭā pāḍī
his father-to to-say began, 'father, us-of two-of share having-made

dē.' Mang tyā-nī bābā-na tyēs-lā wāṭā pāḍī dinā Trōḍyā
give' Then his father-by him-to share having-caused-to-fall was-given. A-few

diwas-mā dhākṭlā pōryā-na sam'dā, yēk jāga jamā kar'nā
days-in the-younger son-by all one in-place together was-made.

Mang dūr ninghī gayā. Mang tayī sam'dā paisā
Then a-far having-started he-went. Then there all money

khāī-pī-san uḍāī dinā. Sam'dā paisā uḍāī
having-eaten-and-drunk having-wasted was-given All money having-wasted

dinā mang bhārī ākhādī paḍnī. Mang khāwā-lā kāhī milawā
was-given then a-great scarcity fell. Then eat-to any-thing to-be-got

lāgā-nā. Mang tō yēk sahar-mā gayā. Tayī yēk mānus-nī āstrā
began-not Then he one town-in went There one man-of shelter

khāl rāhyanā Mang tō mānus-na tyā-lā ḍukkar chār'wā-lā jangal-ma
under remained Then that man-by him-to swine feed-to forest-in

dhāḍ'nā Ḍukkras-na jō kōndā khāṭ'nā tō-ch kōndā tō mānus
was-sent Swine-by what husks was-eaten that-very husks that man

khāīsan kasā-tarī pōt bhar'tā; kāran gāw-ma kōnī
having-eaten any-how belly might-have-filled, because town-in any-body

tyā-lā khāwā-lā dēī-nā Mang tyā-nī dēhī-ma ujālā paḍ'nā. Mang
him-to eat-to would-not-give. Then his body-in light fell. Then

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[1] Compare *Ti-lā*, having taken, so far as Kuka gives.

tyā-nī tyā-nī man-lā sāng'wā lāgā, 'ma-nī bābā-nī ghar gayā
him-by his mind-to to say began, 'my father's at-house went

mān'sas-lā khāī-pī-san ur'tā, an may bhul'yā
men-to having-eaten-and-drunk there-would-be saved and I of-hunger

mara May utha an bābā-nī ghar - jīv an tyā-lā
am-dying I (will-)arise and father of (to-)house (will-)go and him-to

sāng'sū, "may Dēw-nī ghar an tu-nī bī ghar pāp kar'lā sa
will-say, "by-me God-of (in-)house and your also (in-)house sin made-is

Yā-nī-kar'tā may tu-nā āndōr nā-sāja, tu nā nōkar-nī sār'khī
For-this-reason I your son do-not-become, your servant of like

mā-lā samaj"' Asā sāngēna tō uth'nā an tyā-nī bā-nī ghar
me-to consider"' Thus having-said he arose and his father's (to-)house

gayā Tyā-nī bā-nī tyā-lā durin dēkh'nī an tyā-lī
went His father-by him-to from-a-distance was-seen and him-to

mayā unī An dhāwat gayā an tyā-nī galī-lā bil'gī
compassion came And running went and his neck-to having-embraced

pad'nā, an tyā-nā mukā hnā Tō pōryā tyā-nī bā-lī sāng'wī
fell, and his kiss was-taken That son his father-to to say

lāgā, 'bābā, may Dēw-nī ghar pāp kar'nā-sa an tu-nī bī
began, 'father, (by)-me God-of (in-)house sin made-is and your also

ghar pāp kar'nā-sa, yā-nī-kar'tā may tu-nā āndōr nī-sāja'
(in-)house sin made-is, for-this-reason I your son do-not-become'

Mang tyā-nā bā tyā-nī nōkar-lā sāng'nā, 'chāng'la uchcha
Then his father his servant-to said, 'good of-high-quality

pāughar'na laī yē, an tyā-nī āng-mā ghāl, an tyā-nī hāt-mī
clothes having-taken come, and his body-on put, and his hand-on

yēk mundī ghāl, an pāy-mā juta ghāl An khāī-pī-san
one ring put, and feet-on shoes put And having-eaten-and-drunk

majā-majā kar sūt Kāran ma-nā īndōr marī gavōl, ītī
merriment let-us-make Because my son having died was-gone, now

jītī whay'nā-sa, tō gamāī gavōl, to atā sāpad'nā sa'
alive has-become, he having-lost was-gone, he now, found-is'

Yā-par'māna tyās-lā mōthā ānand whaī gayā
In-this manner them-to great joy having-become went

Tyā-nā wadīl āndōr khēt-mā as'tōl Tō khēt-mayī-thīn ghar yēvī-lī
His elder son field-in was He field-in-from house come to

nigh'nī, an ghar-nī jawal jawal unī an tyā-na gīna nīch'na sal'nī
started, and house of near near came and him-by singing dancing was heard

Mang tyā-nī nōkar-paīkī yēk nōkar-lā bolāw'nī an tyā-lī
Then him-by servants-from-among one servant-to was called and him-to

sōdh'nā, 'hīī kāy chāl'nā sa?' Mang tō tyā-lī sāng'wī lāgā
was-asked, 'this what going-on is?' Then he him-to to-say began

'tu-nā bhāū unā-sa; an tu-nī bā-na mēj'wānī dinā-sa, kāran
'*your brother come-is; and your father-by a-feast given-is, because*

tō khuśālī ẏēīsan bhēt'nā' Hāẏī aik'tā barābar tẏā-lā
he safe-and-sound having-come was-met' This on-hearing just him-to

rāg unā Mang tō ghar-mā jāẏ nahā Tawha tẏā-nā bā
anger came Then he house-in went not Thereupon his father

bāhēr unā an tẏā-nī dādhī dhar'wā lāg'nā. Mang tẏā-nī bā-lā tō
out came and his beard to-hold began. Then his father-to he

sāng'wā lāgā, 'dēkhā, may it'kā diwas tu-nī sēwā kara, kadhī-bī
to-say began, 'see, I so-many days your service do, ever-even

nahā tu-nā sabad walānd'nā It'kā-asi-san ma-nī sōh'tīs-nī-
not your word was-transgressed Such-being-the-case my friends of-

barōbar chain kar'wās-āthī bak'rī-nā bachchā suddhā dinā-sa
with merriment to-make-for she-goat-of young-one even given-is

nahā Tu-nā paisā chain-mā udāī dinā hāū-ch tu-nā
not Your money luxury-in having-wasted was-given this-very your

āndōr-lā tu-na mēj'wānī dinā-sa' Mang tẏā-lā tō sāng'wā lāgā, 'bētā,
son-to you-by a-feast given-is' Then him-to he to-say began, 'son,

tū akśī mā-pān asas Mā-pān jō asa tā tunhā-j asa Hāū
thou always me-with art Me-with what is that thine-alone is. This

tu-nā bhāū marī gayōl, ātā jitā whay'nā-sa; ẏā-kar'tā
thy brother having-died had-gone now alive become-is, for-this-reason

āj āpun ānandī-ānand kar'wā hāẏ barābar sa'
to-day we rejoicings should-be-made this proper is'

The specimen received from Chalisgaon closely agrees with those forwarded from Pachora. The only difference is the pronunciation of the palatals, which, according to the transliterated text, in Chalisgaon is the same as in Marāthī.

[No. 51]

INDO-ARYAN FAMILY. CENTRAL GROUP

BHĪLĪ OR BHILODĪ.

(CHALISGAON, DISTRICT KHANDESH.)

Ēk mānus-lā dōn pōrā asʰnala Tyā-mhā dhākʰlā pōryā
A certain man-to two sons were Them-among the-younger son

āpʰnī bāp-lā sāngʰnā, 'bābā, mā-lā dzō wātī miḷhī to
his own father-to said, 'father, me-to what share may-be-obtained that

wātā dē' Mang tyā-nhā tyās-lā āpʰnī miḷʰkat wāti
share give' Then him-by them-to his-own property having divided

dinī Muktā diwas whavʰnā nāhā tō-ts dhākʰtā poryānā sarw
was-given Many days became not then-just the-younger son-by all

jinʰgī dzamā karī-san dūr ēk dēs-lā nighī gayī
property together having-made a-far one country-to having started went

Tayī tyā-nhā randībājī-mā sagʰlā paisā udāī dinā Dzawhā
There him-by harlotry-in all money having-wasted was-given When

tyā-nhā sagʰḷā paisā udāī dinā tawhā tar kadak kal
him-by all money having-wasted was-given then there a severe famine

padʰnā, sagʰḷī bāt-nī kaḷʰjī lāgʰnī Tī-ch gāw-mā ēk mānus-lī
fell, all matter-of care was-applied That-very village-in one man to

dzāīsʰnī bhēṭʰnā Tē mānus-nā tyā-lā dukkar tsārʰwī-nī khēt-mā
having-gone he-met That man-by him-to swine grazing field in

dawadʰnā Jyā phōtrā dukkar khīy tē phōtrā tyā-lī miḷat tar
was-sent Which husks swine ate that husks him-to if-obtained then

tō ānand-sa khātā Tasā anna kōnī mānus tyā-lī dēī-nā
he gladness-with would-have-eaten Such food any man him to would not-give

Dzawhā tō sudh-war unā tawhā tō sāngʰwā lagʰnī, 'mā-nī jīvīs-nī
When he senses-on came then he to-say began, 'my father of

kitʰkā tarī paisā deī-san thēwʰnī nōkar bhāī-san pa
how-many indeed money having-given kept servants having-eaten money

urʰtā, an mī upāsī marā Mī uthīs, tā
is-saved, and I of-starvation am-dying I having-arisen father near

jīy an tyā-lā sāngʰwī, "may Bhagʰwān-nī ghar wa
go and him-to it-should-be said, "by-me God-of in house and

ghar pāp karʰnī sa, ātā may tu-nā āndōr nāhī Ma-la
in house sin done-is, now I your son am not Me-to

dīī-san dus'rā nōkar sa asā sam'jīn mā-lā nōkar thēw." '
having-given another servant is so having-considered me-to servant keep" '
An tō uthīs āp'nī bābā tyāw wanā Tō dūr astōl tyā-nī
And he having-arisen his-own father near came He far was his
bā-na tyā-lā dēkh'na tyā-lā mōthī mayā unī, an dhāi-san
father-by him-to it-was-seen him-to great pity came, and having-run
tyā-nī galā-lā bilag'nā an mukā linā Āndōr tyā-lā mhan'nā,
his neck-to he-stuck-fast and a-kiss was-taken The-son him-to said,
'bābā, may tu-nhī samaksh Bhag'wān-nī ghar pāp kar'nā sa;
'father, by-me your in-presence God-of in-house sin done is;
tunhā āndōr sāng'wā-lā may nāhā.' Pan tyā-nhī bāp-na āp'nī
your son to-be-called I am-not.' But his father-by his-own
nōkar-lā sāng'nā kī, 'chāng'lā pānghurna lī yē, an
servant-to it-was-said that, 'good clothes having-taken come, and
tyā-nī āng-war ghālā, bōt-mā mundī ghālā, pāy-mā dzōdā ghālā,
his body-on put, finger-in a-ring put, feet-in shoes put;
an bhākar khāū yā, majā karū Hāu ma-nā
and bread to-eat come, merriment let-us-make. This my
pōryā marī gayōl, an tō phirī jitā whay'nā;
son having-died was-gone, and he again alive has-become;
tō gamāī gayōl, an mang sāpad'nā' An tē majā
he having lost was-gone, and then was-found' And they merriment
kar'wā lāg'na.
to-do began

Pudha tyā-nā wadil āndōr khēt-mā asnōl. Tō ghar yēwā lāg'nā
Further his elder son field-in was. He house to-come began
tawā tyā-nha gāna an nāch chāl'nāla tē aik'nā. Tawhā tyā-na
them him-by singing and dancing going-on that was-heard. Then him-by
ēk nōkar-lā bōlāis, 'hai kāy chāl'nā sa?' mhaṇī tyā-lā
one servant-to having-called, 'this what going-on is?' saying him-to
sōdh'nā Tō sāng'wā lāgā, 'tu-nā bhāū wanā sa, tō sukh'nā
it-was-asked. He to-say began, 'your brother come is, he in-good-health
ii-san mil'nā mhanī tu-nī bāp-na mēdz'wānī kar'nā sa' Mhanī
having-come is-met therefore your father-by a-feast done is.' Therefore
tyā-lā mōthā rāg wanā, ghar-mā dzāy-nā. Tyā-nā bāp bāhēr iis
him-to great anger came; house-in went-not. His father out having-come
tyā-lā sam'dzād'wā lāg'nā Tawhā tyā-na ul'tāī āp'lā ābās-lā
him-to to-persuade began. Then him-by having-replied his-own father-to
sāng'nā, 'arē, may ādz muktā warśē tu-nī sēwā kar'nā, an may kadhī
it-was-said, 'O, I to-day many years your service did, and I ever
bī tunhā hukūm mōd'nā nāhā; tarī ma-nī dōs-lā khāwā-nī bak'rī
even your order broke not; still my friends-to eating-for a-she-goat

suddhā dinā nāhā. Dro āndōr-nī [illegible]
even was-given not. Which [illegible]

dinā tō āndōr wanā nāhī tāwa'ts tyā-nī [illegible] T
was given that son came not just-then his [illegible] He

tyā-lā mhan'nā 'bōtā, tu ma-nī drawal nōh'nī [illegible]
him-to said, 'son, thou my never alive [illegible]

sa tā tunā-ts sa Hā tu-nī bhāū marī gayōl, [illegible]
is, that thine-alone is. This thy brother [illegible] was-gone, [illegible]

jitā whay'nā sa, an gamāī gayōl an tō sāpa'nā, [illegible]
alive become is; and having-lost was-gone, and he is found, thereof [illegible]

ānand karū hai āp'nā kām sa'
rejoicing should-do this our-own duty is.'

The hill and forest tribes of Bhīls are chiefly found in the Satpuras. Specimens have only been received in Pāwrī, Māwchī, Dōhawālī, and Kōtalī. The two former dialects have already been dealt with, and specimens of Dōhawālī and Kōtalī will be given below. Wārlī and Kāthōdī have been described as dialects of Marāthī. See Vol. vii, pp. 130 and ff.

The remaining Satpura tribes which were returned for the use of this Survey are as follows —

Name of Dialect	Number of Speakers
Mathawadi	[illegible]
Nāī	[illegible]
Kāwrī	[illegible]
Total	[illegible]

No specimens have been forwarded in any of those dialects, and later information from the district is to the effect that they do not any longer exist. It is therefore probable that the various names of the hill dialects are only local denominations of slightly varying forms of Khāndēśī. Such a conclusion is made probable by the fact that Kōtalī is not very different from Khāndēśī. All the tribes in question have, therefore, been put down simply as Bhīls in the figures given above on p. 5.

AUTHORITY—

[illegible] Vol. ix, 1891 [illegible]

[illegible]

The plains below the Sugum range in Tibet, Tendukhan and Marva, of the district of Bhandesh is locally called the [illegible], [illegible] country. The dialect of the Dehwali, the inhabitants of the [illegible] is known as Dehwali. The number of speakers has been estimated at [illegible] 100.

Dehwali is closely related to other [illegible] dialects such as Marwali, Bagri, etc.

Two specimens have been prepared by Mr. G. E. Bishop and further revised by Mr. L. E. L. Shown [illegible]. The first is a version of the Parable of the Prodigal Son, and the second is a popular tale which was obtained from Bapu Gomla Patel, the Raja of Shagpur and other scribes in the Tibeti school.

Pronunciation.—Dehwali is characterized by the harsh pronunciation of final vowels and the free use of the Anusvara. Compare [illegible] yes; [illegible] a man; [illegible] a brother; [illegible] and [illegible] my; [illegible] and [illegible] they begin; [illegible] and [illegible] he goes, etc.

The [illegible] is apparently always distinctly pronounced in other dialects, replaced by [illegible] in [illegible]: thus, [illegible], [illegible] and [illegible] God.

In Dehwali [illegible] is usually dropped, and aspirated soft consonants are replaced by the corresponding unaspirated hard ones. Thus, [illegible] land; [illegible] to hang; [illegible] Monthly [illegible]; [illegible] [illegible]; [illegible] will hanger, etc.

[illegible] and [illegible] between vowels is often dropped. Thus, [illegible] lady; [illegible] dog; [illegible] Monthly flow; horse; [illegible] hanging; [illegible] sun; [illegible] the, etc.

The vowel [illegible] is not regularly used. Thus [illegible] and [illegible] a thing; [illegible] an eye. Compare [illegible].

Forms.—Strong monosyllabic bases are formed as in Gujarati. Thus, [illegible] a father; [illegible] mother. Dehwali usually changes [illegible] from their plural to [illegible]; thus [illegible] daughter; [illegible] daughters.

There is apparently no neuter gender. Forms such as [illegible] child; [illegible] this thing, may be either masculine or feminine.

The case of the agent is identical with the oblique base, and the genitive is formed by inflecting the final vowel. Thus, [illegible] or [illegible] by the father; [illegible] of the father; [illegible] of the daughter; [illegible] of the Girl.

The sign of the dative is [illegible] or [illegible]; that of the ablative [illegible]; and the locative is formed by adding [illegible] or [illegible]; thus, [illegible] and [illegible] to the father; [illegible] from the father; [illegible] in the house.

Pronouns.—The personal pronouns are:—

[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]

Other pronouns are [illegible] this thing; [illegible] who? [illegible] what? [illegible] this thing is perhaps colloquially feminine.

Verbs.—The verb substantive is *āhī*; past *āthō*, plural *āthā*

The present tense of finite verbs is formed from the present participle by adding *hō*, plural *hā*; thus, *jātō-hō*, I go, thou goest, he goes, plural, *jatā-hā*. In the singular, however, the old present is in frequent use. Thus, *tholū* or *tholī-hū*, I strike, *thōkō-hō*, thou strikest, *āwō*, if thou come, *thōlē-hē*, he strikes, *pōdē* if it falls. The instances show that the old present is used as a conjunctive present, while an ordinary present is effected by adding *hū*, second person *hō*, third *hē*.

The suffix of the past tense is *yō*, fem. *ī*, thus, *giyō*, he went, *lālī*, she was put. Other forms are *khāhalē*, they ate, *ālō-hō*, I have come.

The future tense of *thōknalō*, to strike, is given as follows:—

Singular.	1.	*thōkēhē*	Plural	1	*thōlūhū*
	2	*thōkōhō*		2	*thōkāha*
	3	*thōkīs*		3	*thōlīs*

Other forms will be easily understood from the specimens which follow, and it is not necessary to go into detail.

[No. 52.]

INDO-ARYAN FAMILY. CENTRAL GROUP

BHĪLĪ OR BHILŌDĪ

DĒHAWĀLĪ DIALECT (TALODA TALUKA, DISTRICT KHANDESH.)

SPECIMEN I.

Kēdā ēkā māhā-nē bēn pōyarā āthā Tiyā-ma dēkhūñ hānoō
Some one man-to two sons were Them-in-from by-the-younger

bāhakā-lē gōgyō, 'bā, jinagī jō wātō mī-nī īvī to
the-father-to it-was-said, 'father, of-property which share me-to will come that

dē' Hātīī tiyā tiyā-nē jinagī wātī dēdī Hātīī
give' Then by-him them-to property having-divided was given Then

thōdāhā dihyō-mē hānōō pōyarō bādō ekhatō kū chhetō
few days-in the-younger son all together having-made far

mulukhō-mē giyō, ājī tihī ādamāpa khōrochē-kū
country-in went, and there riotously expenditure having-made his

jinagī khōrachī tākī Hātīī tiyā bādī khōrichī
property having-spent was-thrown Then by-him all having-spent

tākyō-pēē tiyā mulakhō-mē mōdō kāl pōdyō Tihī [illegible]
throwing-on that country-in big famine fell There-fore [illegible]

hākadāā pōdī lāgī Tihāī tō tiyā mulukhō-mē [illegible]
want falling began Then he that country-in [illegible]

jāī riyō Tiyā tā tiyā-lē huwarē chārā [illegible]
going stayed By-him ther him-for swine to feed [illegible]

mōkalyō. Tāhãã̃ huwarẽ jẽ̃ chhōtarẽ khāhalẽ̃, tıyã̃-kıı tıyã̃
he-was-sent. Then swine which husks ate, them-with by-him
āpōō dēda pōruali ẽ̃hã-kıı tıyã̃ jã̃ayõ̃, ājī kēdã̃ tıyā-lē
his belly should-be-filled so-saying by-him was-felt, and by-anyone him-to
kã̃ī āppō nāhã̃ Hātĩī tō hud-pẽẽ̃ āvīnē gōgyō, 'mãã̃
anything was-given not Then he sense-on having-come said, 'my
bāhakāā kātāā mōjarō-nē rēl-chhēl māndō āhī, ājī ã̃ī pukhē
father-of how-many servants-to abundant bread is, and I with-hunger
mōahũ. Ã̄ī uthīnē āpōō bāhakã̃-hĩ jã̃hẽ̃ ān tıyā-lē ākhẽ̃hẽ̃, "ō
die I having-arisen my father-near will-go and him-to will-say, "O
bāhakā, mã̃yũ dēwō-dēkhũũ ulatõ ān tōō dēkhatã̃ pāp kēayõ hõ Āmī-
father, by-me God-from against and thy in-sight sin done-is Now-
dēkhũũ tōō pōyarō ākhāyanē ã̃ī wājavī nāhã̃ Āpōō ēkā mōjarōho-chē
from thy son to-say I fit not Thy one servants-of
mānē thōvēē"' Hātĩī tō uthīnē āpōō bāhakā-hẽ̃ giyō. Tāhãã̃ tō
like keep"' Then he having-arisen his, father-near went Then he
chhētē āhī, ātāa-mē tıyāā bāhakō tıyā-lē dēkhī kĩīwāyō, ājī
far is, so-much-in his father him having-seen pitied, and
tıyã̃ dōwadī tıyāā gōlā-mē āth-mıtī kālī, ān tıyāā guu
by-him having-run his neck-on hand-clasping was-put, and his kiss
lēdō Hātĩī pōyarō tıyā-lē gōgyō, 'bāhakā, dēwō-dēkhũũ ulatõ ān
was-taken Then the son him-to said, 'father, God-from against and
tōō dēkhatã̃ mã̃yũ pāp kēayõ-hõ, ājī āmī-dēkhũũ tōō pōyarō ākhāyã̃ã̃ ã̃ī
thy in-sight by-me sin done-is, and now-from thy son to-say I
wājavī nāhã̃' Pēnẽ̃ bāhakã̃ āpōō chākarō-lē ākhyõ, 'hārō dōgalō
fit not' But by-the-father his servants-to it-was-said, 'good cloth
lāvīnē ıyā-lē kālā Hātĩī āpũ mōj kēajī. Kēhẽ̃-kī
having-brought this-to put. And by-us feast should-be-made Because
ō mãã̃ pōyarō mōalō āthō, tō phāchō jıwatō vıyō, ān tākāalō āthō,
this my son dead was, he again alive became, and lost was,
tō jıdyō-hō' Tāhãã̃ tē mōj kērāanē lāgyã̃
he found-is' Then they merry to-make began

Tıyō wōkhōtē tıyāā dāyō pōyarō khētō-mē āthō Hātĩī tō kōō-pāhī
That at-time his elder son field-in was Then he house-near
āvī pugyā-pẽẽ̃ tıyã̃ wājã̃ ān nāchanõ unāayō Tāhãã̃
having-come arriving-on by-him music and dancing was-heard Then
chākarō-mē-dēkhũũ ēkā-lē hādī tıyã̃ puchhyõ, 'ĩ kāy āhī?'
servants-in-from one having-called by-him it-was-asked, 'this what is?'
Tıyã̃ tıyā-lē ākhyō kē, 'tōō pōwōhō ālō-hō, ājī tō tōō bāhakā-lē
By-him him-to it-was-said that, 'thy brother come-is, and he thy father-to
hārō-nērō milyō ĩhĩ-kēatã̃ tıyã̃ mōdī pã̃gate kēayī-hī.' Tāhãã̃ tō
safe-and-sound was-met this-for by-him big feast made-is' Then he

rōgāi mājē nē rāya Ĩhĩ-kēatĩ tyā bīhāko [illegible]
getting-angry inside not would-go This-for his father [illegible]

tyā-lē mānāwāā, lāgyō Pēnẽ tyā bīhakā-lē ubhā [illegible]
him to-entreat began But by-him the-father-to [illegible]

'dēkhō, āĩ ātĩĩ wōrahẽ tōō chākarī kāhyū, ān tōō khālī [illegible]
'see, I so many years thy service do, and thy [illegible]

kēdī tōdyō nāhā Tē-bī mĩvũ ĩpōō dōsadīrōō-ārī nōj [illegible]
ever was-broken not Still by-me my friends will [illegible]

tuvũ mā-nē kēdī pātadõ-bī āpyō nāhĩ Ājī jivĩ [illegible]
by-thee me-to even kid-even was-given not And by-when [illegible]

mālajādīn-ārī khāī tīkī, tō ō tōō pōvaro ālō tahĩ tuvā
harlots-with eating was-thrown he this thy son came, the [illegible] thee

yāā-kēatã mōdī pāngātē kēayī-hī' Tahĩĩ tyā tuvā-lē ākhyo,
this-of-for-sale big feast made is' Then by him him-to [illegible],

'pōyarā, tū rāt-dhā māā-ārī āhī, ājī mĩĩ bīdī jinagī [illegible]
'son, thou night-day me-with art, and mine all property [illegible]

āhī Pēnẽ khuchī ān mōj kērnālī ĩ wāpyā ithõ, [illegible]
is But merry and feast should-be made this fit was, [illegible]

tōō pōwōhō mōyō āthō, tō phācho jiwato viyo-ho, ān [illegible]
thy brother dead was, he again alive become-is, and lost [illegible],

tō judyō-hō'
he found-is'

[No 53.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

BHĪLĪ OR BHILŌDĪ

DĒHAWĀLĪ DIALECT. (TALODA TALUKA, DISTRICT KHANDESH.)

SPECIMEN II.

THE STORY OF GIMBŌ

Ēkā gãwō-mē Gimbā kii māṭī rēhalō Tiyẽã thaiyyōõ nãwa Jānū
One village-in Gimbō having-said man lived His wife's name Jānū
āthō Gimbō gōrība āthō, pēnẽ jārākē bōgyō āthō Tēbī kãi-bī kāma kērãã
was Gimbō poor was, but a-little dull was Still any-even work to-do
bōhē, tā tō kāmō purõ-kēã-bōgōrē chhōḍē-j nē Ēka bōrōhō
he-might-sit then that work full-making-before left-indeed not. One year
tiyẽ thēa-māṭī milīnē hivālā-mē chōmōṭē chhindyō, chārī mērā
by-those wife-husband having-joined winter-in shrubs were-cut, four boundaries
vēchhālī thōvyō Biyārãã kēatã wāhawā-hĩ nōjarī chhōḍavī
clean were-left Of-seed for-the-sale Patel-with wages having-left
chhōḍavī ēk mōḍõ āṇḍalõ põi hāl thōvī rākhī.
having-left one big pot filling rice having-kept was-preserved.

Jēṭhuḍī-pāsĩ chōmōtē hingāḍī sāp kii thōvyō
Jēshth-rain-near shrubs having-burnt clean having-made was-left
Jiyō-wōkhōtē kālyō mēga wōrahān biyō tiyō-wōkhōtē thēa-mātī jāinē
At-which-time black cloud to-rain began, at-that-time wife-husband having-gone
chōmatō-mē hāl phōkī dēãī. Tōhẽ dōṇḍē thẽyyẽ. Kālyō
burnt-field-in rice having-sown was-given Then cucumbers were-sown. Black
mēga wōrahũtã-jē bādō ugī tākāyō. Rānō-mẽ khōḍa ḍiranẽ
cloud raining-exactly all having-sprouted was-left. Forest-in grass shrubs
bādõ ugī tākāyō Rān nilō kõcha dēkhāyã lāgyō.
all having-sprouted was-left Forest green deep to-appear began

Hāl jārākē mōḍī viyī. Tānãã Gimbā chōmatō-mē ēk uchō mālō
Rice a-little big became. Then by-Gimbō field-in one high platform
kēayō Hātĩī Jānū-lē ākhvō kē 'āja-dēkhũũ ãĩ chōmatō-mē mālã-pẽẽ
was-made then Jānū-to it-was-said that, 'to-day-from I field-in platform-on
rēhī ãn tihĩ ãĩ pālanī-mẽ rēhē. Tihĩ-kēatã tũ chōmatō-mẽ āvēhē-mā.
will-stay and there I cow-in shall-live. That-for thou field-in come-not
Mãã-kēatã hidō kãi hi āwō, tõ bādõ mērē-pẽẽ āvī
Me-for provision some taking if-come, then all boundary-on having-come

tihĩ thōvī-dī hūkāalō khōt thōkī-dī tū [illegible]
there having-kept-given dry stick having-beaten-given thou [illegible]
Hātiĩ ãĩ mērē-pēẽ īvī hu jahẽ Hāl [illegible]
Then I boundary-on having-come having-taken shall-go Rice will-ripen [illegible]
wādī mōlahẽ Tāhãĩ ãĩ kōō īvēhī Tatī-mẽ [illegible]
having-cut shall-thresh Then I house shall-come That [illegible]
pōdẽ, tō mērē-pēẽ āvī mōdī ākhī [illegible] Hatiĩ [illegible]
may fall, then boundary-on having-come loudly shouting please-give Then I
jibāba dēhẽ' Ehakī ākhī Gimbō chōmatō-mẽ mālī-pēẽ [illegible]
answer shall-give' Thus having-said Gimbō field-in platform-on to-live [illegible]

Tihĩ chōmatōō mērē-pēẽ ēka hiwārvī dēwō [illegible]
There of-field boundary-on one belonging to-the-boundary of-god [illegible]
āthõ Tihĩ rāt-dihī jāī tõ chōk-sāī ku tī dēwō pūja
was There night-day having-gone that clean having-done that of-god worship
ku vinavī, pāchhī phiratī wōkhōtē dēwō-lē ākhī, 'ō hiwārvī-dēvī, mārū hindu-
doing prayed, back turning at-time god-to said, 'O boundary-god, [illegible]
pōī hāl pōayī-hu, tē khāndī-pōī pākuuh jōjavī, nē tō ivō chhuri-hu
full rice sown-is, that khāndī-full to-ripen is-proper, not then this knife-will
tōō nāka wādēhẽ' Ehẽkī ākhī āthō-mẽ ru chhuri tī dēwōī muratā
thy nose I-will cut.' Thus having-said hand-in being knife that of-god of-image
nākō-pēẽ thōvē Eha-kiĩ rāt-dihī kēē
nose-on placed Thus night-day did

Eha-kiĩ kēatã hāl nēdī kādī, tē pākī, hātiĩ
Thus doing rice having-weeded having-drawn-out, that having-ripened, then
wādīā-nē wōkhōt vīyī Tāhã rāt-dihī hōs dēwō-hĩ jāī pūja
cutting-for time came Then night-day continuously god-near having-gone worship
ku wōlatī wōkhōtē dēwō-lē ākhyō, 'ō Dēvī, ājā-lōgun tōō rāt-dihī
having-done returning at-time god-to it-was-said, 'O God, to-day till thy night-day
chākarī ku rivō-hō, tā hundā-jē hāndī-pōī biyārīō khāndī-pōī pāhāwō
service doing remained-have, then truly pot-full of-seed khāndī-full ripened,
tō hārō, nāhā tō tōō nāka wādyā-bōgōra chhōdu nē' Ehī-kī ākhī
then well, not then thy nose cutting-without I-shall-leave not' Thus having-said
tō chōmatō-mẽ kāmō-nē gīyō
he field-in work-on went.

Dēwa mōn-mẽ ākhān lāgyō, 'i mōnavī kiĩ gandō-mẽ [illegible] āhi
The-god mind-in to-say began, 'this man somehow mad is
kē hāndī-pōī biyārīō khāndī-pōī hāl pākā-nē hīdē-hī Ājī mā-ne [illegible]
that pot-full of-seed khāndī-full rice ripen-to says And me to [illegible]
dēkhāvē-hī kē, "hāndī-pōī biyārīō khāndī-pōī pāhā [illegible] tā hārō [illegible]
shows that, "pot-full of-seed khāndī-full will-ripen, then well is, not
tā tōō muratāā nāka wādēhẽ" Ehā-kī ākhī nākō-pēẽ chhuri [illegible]
then thy of-image nose shall-cut" Thus having-said nose-on knife [illegible]

thōvī kıra pādī tākī-hī. Pālanī-mē rıı māā chākarī kēahē,
putting mark cleaving thrown-is. Vow-in remaining my service does,
tıhi-kēatã ãĭ kãı kēatō nāhã. Pēnẽ ēka wōkhōtē ıā-lē bıwāulõ jōjavē
that-for I anything doing not But one at-time this-to to-frighten is-proper.
Tāhãã chōṭakī tākīı.'
Then bad-habit will-leave'

Ēhã-kıı ākhī ıātī mōja-mēẽ rāt gıyī. Tāhãã dēwō āchhālāā
Thus having-said at-night middle-in night went Then the-god of-bear
vēh lıı, chōmatō-mē Gımbō mālā-pēẽ hutlō āthō, tıhĩ jāī mōdã
form taking, field-in Gimbō platform-on sleeping was, there having-gone loudly
bēbāyā-nē lāgyō Tāhãã Gımbō ākhā-nē lāgyō kē, 'ãĭ āchhālō-gāchhālō nē jãũ
to-growl began. Then Gimbō say-to began that, 'I bear-etcetera not know
Tū tā dēwa āhī, mā-nē bıwāwāā ālō-hō, pēnẽ ãĭ nē -bıyũ Āglō
Thou then god art, me to-frighten come-art, but I not fear Formerly
tā hāndī-pōıı khāndī māgatlō, āmī tā bēn khāndī lēhē'
indeed of-pot-full a-khāndī asking-was, now indeed two khāndī I-shall-take'

Dēvē kukadō wãhē, tıhĩ-lāguũ bēbāyyō Hātĩĭ jātō rıyō Bıhırı
The-god cock crows then-till growled Then going remained Second
dıhı mōjā-mēẽ rātī-lē dēwō pāchhō wāgōō vēh lıı mālā-āhĩ āvī āyā
day middle-in night-at god again of-tiger form taking platform-near coming roars
dēā-nē lāgyō Tāhãã Gımbō ākhā-nē lāgyō, 'tū wāgōō vēh lıı ālō-hō,
give-to began Then Gimbō say-to began, 'thou of-tiger form taking come-art
tõ tā māyũ jãyyõ-hõ Ãĭ tōō-kıı nē bıyũ. Tū tā dēwa āhī.
that indeed by-me known-is I thee-by not fear Thou indeed god art
Hāndī-pōıı kāla bēn khāndyā ākhalyā, āmī tā chāra khāndyā lēhẽ,
Of-pot-full yesterday two khāndī were-asked, now indeed four khāndī I-shall-take,
tāhã-jē chhōdēhẽ' Dēwa pāchhō kukadō wāhẽ tãhĩ-lōgõõ rı pāchhō
then-only I-shall-release' The-god again cock crows then-till remaining back
jātō rıyō
going stayed

Dēwō-lē ´ vıchāra ālō kē, 'ãĭ bıwāwāā jātō-hõ, pēnẽ tō nē
The-god-to reflection came that, 'I to-frighten going-am, but he not
bıtã bıwanyā khāndyā ākhatō jātō-hõ Ājī bıwāwāhẽ, tā nāhī
being-afraid double khāndīs asking going-is And I-shall-frighten, then running
nē jātã, ājī wādatō jāıı' Ēhẽ jãĭ tāwakōchē rıyō Tēhẽ tõ
not going, and increasing will-go' Thus knowing silent remained Then that
chōmōtē pākī giyō Tāhãã wādī tō hālē mōlā-nē lāgyō
field having-ripened went Then having-cut that rice thresh-to he-began

Ēka dıhı rājā Pānathāā sawārī tēhẽ-dēkhuũ jāhālī. Tāhãã hıwāryō
One day king of-Pānathā procession there-from became Then boundary
dēvē tıyā-hĩ jāı jārī-nē ātha jōdī rājā Pānathā dēwō-lē
god that-near having-gone having-bowed hands having-joined king Pānathā god-to

ākhā lagyō kē, 'mĩĩ thānakō-pāhī ēkī mōnavī chōmō [illegible]
to say began that, 'my abode-near one by-man find [illegible]
ēka āndalõ-pōi hāl pōyī-hī Tī hāl rīkhī-nē tō mōnavī chōmato [illegible]
one pot-full rice sown is That rice watching-for that man [illegible]
bāndī tĩhĩ-pēĕ rētō-hō Dihu-rīt pāhanī mē rī [illegible]
having-bound there-on staying-is Day-night row-in remaining [illegible]
mā-nē pūjchē, ājī pūjī kū jītī wōkhōtē ākhīchē kē, "hū [illegible]
me to worships, and worship having-done going at-time says that, "[illegible]
pōvyõ-hõ, tihĩ khāndī pōi pīkī, tō hīrō, nahā tō [illegible]
sown-is of-there khāndī-full will-ripen then well, not then [illegible]
wādēchē" Ēhā-kī ākhī chhurī mā muratīa nākō pō thōvch Mavā
I-shall-cut" Thus having-said knife my of-image nose-on put [illegible]
ēka bēn wōkhōtē biwārvō, pānĕ tō tī nī bimano wadatō
one two times was-frightened, but he indeed not bewildered increasing
jātõ-hõ'
going-is'

Rājā Pānathā dēwō ākhyō, 'ēhadõ pāhanī-wājō ājī [illegible]
King by-Panathō god was-said, 'such-great row-keeper and hard-working
māhūũ āhī, tī tivā-lē īpñalō jōjavē' Ēhī-kī ākhī bīm [illegible],
man is, then him-to to-give is-proper' Thus having-said both gone,
Gimbō hāl mōlatō-hō, tihĩ gīyā.
Gimbō rice threshing-was, there went

Rājā Pānathā-lē dēkhī Gimbō dōwadī jīn pīgĕ pōlvo
King Pānathō having-seen Gimbō having-run having-gone feet fell
Hātĩĩ khōlā-mē dēwa āvī bothī. Pēlhī rājā Pānathā
Then threshing-floor-in the-gods having-come sat. First King of-Panathō
pūjā kēyyī, hātĩĩ hiwāryīī pūjī kēyvī, in hāthē jōdī
worship was-done, then of-boundary-god worship was-done, and hands joining
ubō rīyō Rājā Pānathā ākhyō, 'tu-lē jōh, borikat
standing remained King by-Pānathō it-was-said, 'thee-to honour, prosperity
āpī, tōō wādivēlo wādīn.' Ēhĕ-kī ākhī dēvō jatī rī
is-given, thy progeny will-grow' Thus having-said the gods going remained
Gimbō hāl mōlī udavī tē chāra khāndī nī
Gimbō rice having-threshed having-winnowed those four khāndis came-out.
Hātĩĩ hiwāryāā thānakōi pīchhī pūjī kū, hātĩĩ hāl in
Then of-boundary-god of-abode again worship having-done, then rice and
bādō bidārō in kōō jāi rīyī-nē lāgyō
all moveables having-taken house having-gone live-to he-began

Tī dhĩ-dēkhūũ khētawādī, ōn, pōrō-tōkō wadatō gīyō, [illegible]
That day from estate, grain, piece-meas increasing went, children
chāwarĕ rīyĕ, ān khuchī-kū rīvā-nē lāgyō
etcetera became, and joy-with live-to he-began

FREE TRANSLATION OF THE FOREGOING.

In a village there lived a man called Gimbō. His wife's name was Jānū. Gimbō was poor and somewhat dull But when he had got some work to do, he did not leave off till he had finished it.

One winter husband and wife were occupied in cutting the shrubs[1] and cleaning the four boundaries of their land. In order to get seed-corn, they worked with a gentleman and saved their wages till they got enough to buy a big pot full of rice

Towards the rains in the month of Jēshth, they burnt the shrubs and cleared the ground When the black clouds began to rain, the husband and wife went to the field to sow the rice Then cucumbers were sown During the raining of the black clouds all things were sprouting The grasses and shrubs in the woods were sprouting, and the forest began to get a deep green hue

When the rice began to appear, Gimbō built a high platform in the field and said to Jānū, 'henceforward I shall live on the platform in the field and practise austerities Therefore you must not come into the field. When you bring some provisions for me, then you should only proceed so far as the boundary and put it there Then you should beat on a dry stick and go away. I shall then go to the boundary and fetch the provisions When the rice ripens, I shall thresh it and come home In the meantime, if there is some urgent business, then go to the boundary and shout loudly, and I shall answer' Having said so Gimbō began to live on the platform in the field.

On the boundary of that field there was a sanctuary to a boundary god[2] He went there day and night, cleaned the place, worshipped the god, and prayed When he was going to return he used to say, 'O boundary god, I have sown a potful of rice. If I can get a khāndī[3] of rice out of it, well and good If not, then I shall cut thy nose with this knife' And so saying he placed a knife which he held in his hand on the nose of the god's image Thus he did day and night.

In this way the time went on, and the rice was weeded and ripened When the time came for cutting it, then he always went to the sanctuary, day and night, worshipped, and at the time of returning he said, 'O god, till to-day I have been serving thee day and night And indeed, if I get a khāndī out of my potful of seed, it is all right If not, then I shall not leave thee without cutting thy nose' So saying he went to work on the field.

The god began to think, 'this man must be mad, that he asks a khāndī rice out of a pot of seed And he threatens me and says, "if there comes a khāndī rice out of my pot of seed, then it is well If not, then I shall cut thy nose," and he places his knife on my nose and makes a mark on it He is practising austerities and serving me I cannot, therefore, do him any harm But it is meet that I should frighten him. And then he will give up that bad habit'

Then in the dead of night the god assumed a bear's appearance and went to where Gimbō was sleeping on the platform in the field and began to roar Then Gimbō said, 'I

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[1] *Chōmōṭē* corresponds to *dāḍh* in the Konkan It means the ground burnt in preparation of the seed, but also the loppings and grass strewn over the ground to be burnt, and the corn grown on such ground

[2] A stone idol of a god is generally placed on the border of a field

[3] A khāṇḍī is equal to twenty maunds

do not know anything about a bear Thou art the god and hast come to frighten me but I am not afraid Till now I asked for a khāndi out of my pot, but now I must have two'

The god went on roaring till cock's crow, and then went off On the following day he, in the dead of night, assumed the form of a tiger, went to the platform, and began to roar Gimbō then said, 'thou hast come in the form of a tiger, but I have found thee out and am not afraid Thou art the god Yesterday I demanded two khāndīs out of my potful, but now I will not leave off till I get four'

The god again kept on roaring until cock's crow, and then went away

The god now began to reflect, 'I am trying to frighten him, and he is not afraid, but goes on asking the double amount The more I frighten him, the more he will increase his demands, and he will not run away' Therefore he remained silent, and the crops got ripe Gimbō cut the rice and began threshing

One day the procession of king Pānaṭhō[1] passed by there The boundary god went to him and said, 'a man has tilled a ground close to my abode, and he has sown a potful of rice there In order to watch the rice he has built a platform in the field, and he stays there Day and night he practises austerities and comes and worships me When he goes away, he says, 'I have sown a potful If I get a khāndi out of it, well and good If not, I shall cut thy nose And he applies his knife to the nose of my image I have tried to frighten him once or twice, but he is not to be brought out of his mind, and goes on increasing his demands'

King Pānaṭhō said to the god, 'if he is so strong in his austerities and so obstinate we must yield to him' And both gods went to where Gimbō was threshing

When Gimbō saw king Pānaṭhō, he ran and fell to his feet Then the gods entered the threshing floor and sat down Gimbō first worshipped king Pānaṭhō, and then the boundary god, and remained standing folding his hands King Pānaṭhō said, 'We will give you fame and prosperity, and your progeny shall increase' And so saying the gods departed

Gimbō then threshed and winnowed the rice, and four khāndīs came out Again he worshipped at the abode of the boundary god, took the rice and all implements with him to his house, and settled down

From that day his estate, his crops, and his money went on increasing, he got many children, and lived in happiness

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[1] Pānaṭhō is the king of the minor deities He resides in the waters and is identified with Varuṇa.

KOṬALĪ.

This is the dialect of the Kōtals, a wild Bhīl tribe in the Satpuras, in the northern part of Khandesh. They collect gum and wax in the forests and sell it in the plains Their number has been estimated at 40,000

So far as we can judge from the specimens received from Khandesh, Kōtalī is almost identical with Khāndēśī.

Two specimens, a version of the Parable of the Prodigal Son and a story, have been printed below, and they will not present any serious difficulty to the student

It will be sufficient to draw attention to a few details in which Kōtalī differs from Khāndēśī.

Ya is substituted for *ē* in *yal*, one

The cerebral *l* is sometimes replaced by *l*, thus, *pal*, run.

The distinction of gender is apparently still less consistent than is the case in Khāndēśī. Thus we find *tu-nī naulʾrī ma-na laiʾnō*, thy service (fem) me-by was-done (masc).

The oblique plural of masculine bases ends in *ās* or *as*, and not in *ēs*; thus, *pōrās-maīn*, from among the sons, *chōras-lā*, to the thieves The suffix of the ablative is *thīn* or *paīn*, thus, *Talōdyā-thīn*, from Taloda, *bā-paīn*, from a father.

Strong adjectives, including the genitive, have an oblique form ending in *ī*, thus, *mānus-nī ghar*, in a man's house The use of this form is, however, rather inconsistent Thus we find *tī pōryā*, that son, in the nominative, but *tō dhanī-na*, by that rich man, in the case of the agent

The pronouns are mainly the same as in Khāndēśī Note, however, *mi-na*, by me, *tu-na*, by thee, *āmu*, we, *tumu*, you, *hai*, this (all genders), etc.

The verb substantive forms its present as follows, singular *sa*, plural *sat* The second person singular has also the form *sas* The past tense is *asʾnōl*, plural *asʾnalā*

The present tense of finite verbs is formed as in Khāndēśī in the singular Thus, *māras*, I strike, thou strikest, he strikes The plural ends in *at*; thus, *mārat*, they strike In the first person plural we find forms such as *mārʾjē*, we strike, *jāut*, we go Forms such as *mī mara*, I die, *mī jāy*, I go, *tō jāy*, he goes, but *tū jās*, thou goest, correspond to the present singular of the verb substantive.

In the past tense we find forms such as *gayā* and *gayōl*, went, apparently used without any difference of meaning In *tu-na mēndhʾrū dinās*, thou gavest a kid, the suffix *s* of the second person singular is used as in Marāthī. *Dinās* might, however, also be a wrong transliteration instead of *dinā sa*.

In the future we may note the form *tū mārʾsīs*, thou wilt strike In other respects Kōtalī seems to agree with Khāndēśī

[No 54.]

INDO-ARYAN FAMILY. CENTRAL GROUP

BHĪLĪ OR BHILŌDĪ

KŌTALĪ DIALECT (YAWAL, DISTRICT KHANDESH)

SPECIMEN I.

Kōn'tē yak mānus-lā dōn pōr as'nala Tyā dōnī pōrīs-mānī
Certain one man-to two sons were Those two sons-among-from
dhāk'lā pōryā tyā-nī bā-lā sāng'nā, 'bābī, māl-nā mā-nī hisā
the-younger son him-of father-to said, 'father, property-of my share
mā-lā dē' Mang tyā-na tī māl tyā-lā wātī dinī Mang
me-to give' Then him-by that property him to having-divided was-given Then
thōdē diwas sarwā paisā jamā karī tō dhāk'lī porvā dur
a-few days all money together having-made that younger son a-far
mulukh-mā nighī gayā. Tī mulukh-mā tyā-na tyī paisī kharāb
country-into having-started went That country-in him-by that money waste
kar'nā Tyā-nā sarwā paisā kharāb hōīnā, mang mīng'tīn mōthī dukal
was-made Him-of all money waste became, then afterwards a-great famine
pad'nā, an tō nangā hōī gayā. Mang tahīn nighī-san yak
fell, and he naked having-become went Then there-from having-started one
mānus-nī ghar jāī tai naukar rahinī Tō dhanī-na
man-of (to)-house having-gone there servant remained. That rich-man by
tyā-lā dukar chārā-lā dhād'nā Dukar jō bhusī khāū lāg'nol tō
him-to swine graze-to was-sent The-swine what husks to-eat began that
bhusā tō khāū lāg'nā, an bhārī kashtī-san pōt bharī lāg'nī An
husks he to-eat began, and great difficulty-with belly to-fill began And
kōnī tyā-lā bhīk dē-nā Mang to sudh-mī vāī sāng'nī,
anyone him-to alms would-not-give. Then he senses-in having-come said,
'mā-nā bāp-nī naukar pōt-bharī bhākar khāt, an mī bhukā mara
'my father-of servants belly-full bread are-eating, and I of-hunger am-dying
May uth'sū ma-nī bā tyāwa jīsū an tyā-lī sāng'sū, "bābī
I shall-arise my father near will-go and him-to will-say, "father,
may dēw-pān an tū-pan pīp kar'nī sa May tu-nā pōrvā sāng'nī,
(by)-me God-with and thee-with sin done is I thy son be called-to
mā-lā lāj wāta, tu-nī naukar-paikī mī jyātā naukar-ch sa"
me-to shame appears, thy servants-from-among I as a-servant-really am"
Tō mang uth'nā an tyā-nī bā tyīwa gayā Tō dūr as'nāl tyā-nī tyā-nī
He then arose and him-of father near went He a-far was then him-of

bā-na tyā-lā dēkh^a^na, mang tyā-lā mayā yēī-san tō tyā-phan
father-by him-to was-seen, then him-to compassion having-come he him-towards

dhāī gayā, mang tyā-lā bil^a^gī-san tyā-nā mukā hinā. Mang
having-run went; then him-to having-embraced him-of kiss was-taken Then

tī pōryā tyā-nī bā-lā sāng^a^nā, 'bābā, may dēw-phan wa
by-that boy him-of father-to it-was-said, 'father, (by)-me God-towards and

tū-phan pāp kar^a^nā, an mī tu-nā pōryā sāng^a^wā-nā rahīnā nāhā.'
thee-towards sin was-done, and I thy son be-called-to remained not'

Mang tyā-nī bā-na naukar-lā sāng^a^nā, 'chāng^a^la pānghar^a^na laī
Then him-of father-by servant-to it-was-said, 'good cloth having-brought

yē,' tē tyā-nī āng-mā ghālī dinā, hāt-mā mundī ghāl^a^nā,
come;' that him-of body-on having-put was-given, hand-on a-ring was-put,

pāy-mā jyutā ghāl^a^nā Mang mōthyā khusī-sa bhākar khāwā-lā gayā
feet-on shoe was-put Then great joy-with bread to-eat he-went

'Hai mā-nā pōryā jyasā marī gayōl, jitā hōy^a^nā, agar
'This my son as-if having-died was-gone, alive has-become, or-say

gamāī gayōl, ātā sāpad^a^na' Asā sam^a^jīn bahu ānand kar^a^nat
having-lost was-gone, now was-found' So considering great rejoicing they-did

Ātā tyā-nā mōthā bhāū khēt-mā gayōl sat Tō parat ghar-lā unā, an
Now him-of elder brother field-in gone had He back house-to came, and

tyā-lā wājā-gājā aiku yēū lāg^a^nā. Tyā-na āp^a^lī naukar-lā
him-to playing-singing to-hear to-come began Him-by his-own servant-to

hāk mārīn sāngu lāg^a^nā, 'hai kāy sa?' Mang tō
a-call having-struck to-say (he-)began, 'this what is?' Then that

naukar sāng^a^nā, 'tu-nā bhāū unā sa Tō sukhī-kār unā
servant said, 'thy brother come is He in-good-health come

sa mhanī tu-nā bā tyā-lā khāū-piū ghālas.' Mang tyā-lā
is therefore thy father him-to to-eat-and-drink putting-is' Then him-to

bhārī rāg unā, an tī ghar-mā tō kāī jāī nāhā
much anger came, and that house-in he in-any-way would-go not

Tawā tyā-nā bā bāhēr yēī-san tyā-lā sam^a^jādū lāg^a^nā
Then him-of father out having-come him-to to-persuade began.

Mang tyā-nī bā-lā tyā-na sāng^a^na, 'dēkh, bābā, it^a^kā
Then him-of father-to him-by it-was-said, 'see, father, so-many

din tu-nī nauk^a^rī ma-na kar^a^nā, an tu-nā sabd
days thy service me-by is-made, and thee-of word

kāī-ch tōd^a^nā nāhā, an tu-na ma-nī sōb^a^tī barābar
any-even broken is-not, and thee-by me-of friends with

khāwā-na wāsta yak bī mēndh^a^rū dinās nāhā. An jā-nā
eating for one even kid given is-not And whom-by

sarwā paisā gamādī dinā tō tu-nā pōryā unā tyā-barābar
all money having-wasted was-given that thy son came immediately

tyā-lā tū mēj'wānī dēwā-lā karis'" Tawā tyā-nā [illegible]
him-to thou a-feast to-give art-making'" Then his-of father

sāng'nā, 'pōrvā, tū mā-phan as'nōl an hai mil'[illegible]
said, 'son, thou me-with art-living and this property is

hai tu-nā sa Hai bakhat-lā tu-nā bhāū mari gavol,
this thine is This occasion on thy brother having-died was-gone,

tō jitā hōmā, an gamāī gavōl, vā mil'[illegible],
he alive has-become, and having-lost was-gone, having-come re-obtained,

tyā-nī wāsta āpūn ānand kar'na hai barobar sa'
that-of for we rejoicing to-do this proper is'

[No 55]

INDO-ARYAN FAMILY. CENTRAL GROUP.

BHĪLĪ OR BHILŌDĪ

KŌTALĪ DIALECT (YAWAL, DISTRICT KHANDESH)

SPECIMEN II.

A STORY.

Yak musalᵗmān śipāī Talōḍyā-thīn Nandurᵇbār-lā
A-certain Musalman sepoy Taloda (village)-from Nandurbar (village)-to
chālᵗnā Tawā wāt-mā chyālᵗtā chyālᵗtā dın budī gayā Tawā dōn
set-out Then the-way-on walking walking the-sun having-set went Then two
chōr tyā-na pudha ubhā sa tyā-na dēkhᵗnāt Tyā chōras-nī tyā-lā
thieves him-of before standing are him-by were-seen Those thieves-by him-to
tī jāgā-war dharī pādᵗnāt an khūp mārᵗnāt; tyās-na
that spot-on having-seized was-felled-down and severely was-beaten, his
phadᵗka samᵗda hisᵗkāī lınāt Yak chōr-na tarᵗwār kāḍhᵗnāt,
clothes all having-snatched were-taken One thief-by a-sword was-drawn,
an yak-na surī dākhādī, an tyā-lā sāngᵗnāt, 'dēkh, śipāī, tū hām-nī
and one-by a-knife was-shown, and him-to was-told, 'see, O-sepoy, thou us-of
pudhē nāch Nāhā-tar tu-lā hamu mārī tākᵗsū' Dhāk-nī
in-front dance If-not-then thee-to we having-killed shall-throw' Terror-of
māra tō śipāī nāchū lāgᵗnā Akharī-śēwat tō pāyā paḍī
on-account that sepoy to-dance began At-last he on-the-feet having-fallen
āpᵗlī sutᵗkā karī-san parat Talōḍyā-lā gayā Talōḍyā-nā phōjᵗdār-lā
his-own release having-made back Taloda-to went Talodā-of police-officer-to
hai mālum padī, tyā chōras-lā tyā-na pakaḍᵗnāt; an khatᵗlā bharī
this known became, those thieves-to him-by it-was-caught; and case having-entered
mājīstrēt-nī kadē dhāḍᵗnā; tai inᵗsāph karī tyā chōras-lā sau
magistrate-of towards was-sent, then trial having-made those thieves-to six
sau mahinyā-nī sajā dınā
six months-of punishment was-given

FREE TRANSLATION OF THE FOREGOING

A Musalman sepoy once travelled from Taloda to Nandurbar. While he was still walking on the road the sun set, and he found himself alone After some time he saw four thieves standing before him. They seized him there and then and beat him soundly, and

took all his clothes from him Then one of the thieves drew his [illegible] showed him a knife, and they said to him, 'Ho, sepoy, dance before us If [illegible] we will kill you' Out of fear the sepoy then began to dance At last he fell on his knees and obtained his freedom, whereafter he returned to Taloda The police-officer of Taloda learned of the affair and had the thieves seized and reported the matter to the Magistrate He tried the thieves and sentenced them to six months' imprisonment

The Bhīl dialects just dealt with are little more than ordinary Khāndēśī. Before dealing with that form of speech we will, however, have to mention some Bhīl dialects of a slightly different kind

The Bhīlī of Nimar is now almost a Marāthī dialect. It differs from other Bhīl dialects described in the preceding pages as links between Gujarātī-Bhīlī and the broken Marāthī dialects of Thana, in having, to a much greater extent, assumed the inner form of Marāthī, *e g*, in using the Marāthī oblique form On the other hand, it is easy to see that the base of the dialect is some form of Gujarātī Bhīlī.

The Bhīlī dialects spoken in Berar are probably of the same kind as Panchālī, dealt with above (pp 138 and ff.) Some of the Bhīls of Basim, however, speak a form of Gōndī Specimens will be given in connexion with that form of speech.

Lastly, there are four related dialects spoken outside the proper Bhīl country, *viz*, Bāorī, Habūrā, Pār 'dhī and Siyālgirī. They have been somewhat influenced by other dialects In most respects, however, they are of the same kind as the Bhīlī of Mahikantha and neighbourhood.

The dialect of the Bhīls of Nimar is a mixed form of speech. The base is some dialect related to the western forms of Bhīlī Compare forms such as *khēt-bhītar*, in the fields, *chalyōl*, gone; *karīna*, having done It has, however, been so largely mixed with the Marāthī spoken in the Central Provinces that it might with equal justice be regarded as a Marāthī dialect Compare forms such as *ād°myā-la*, to a man, *wātā*, a share, *gēlā*, he went, *hōlā*, he became; *kahīn*, I will tell, etc

It will be quite sufficient to give the first lines of the Parable of the Prodigal Son as an illustration of this mixed form of speech.

[No. 56]

INDO-ARYAN FAMILY. CENTRAL GROUP.

BHĪLĪ OR BHILŌDĪ

(DISTRICT NIMAR)

Kōnyā	ād'myā-la	dōn	sōy'ra	hatī.	Tyā-gōn	nānhā	bā-dhan	
Some	*man-to*	*two*	*sons*	*were*	*Them-among*	*the-younger*	*father-to*	
kahēlā,	'arē	bā,	paisā-tahā-madhī	jō-kaī	mājhā	wātā	hōy	tē
said,	*'O*	*father,*	*property-in*	*whatever*	*my*	*share*	*may-be*	*that*
māl	daī	dē.'	Tawā̃	tyā-na	tyāl	ap'nī	jamā-puñjī	hōtī
to-me	*having-given*	*give.'*	*Then*	*him-by*	*him-to*	*his*	*property*	*was*
tī	wātī	dēlī.	Thōda	din	hōla	kī	nānhā	sōy'rā
that	*having-divided*	*was-given*	*Few*	*days*	*became*	*that*	*younger*	*son*
sab-kaī	yēkhattā	karīna	dus'rā	mul'khāt	chalyōl	gēlā,	aru	
all-whatever	*together*	*having-made*	*another*	*in-country*	*gone*	*went,*	*and*	
tada	luch'panā-bhītar	din-bhītar	ap'nī	jamā-puñjī	gamāī	dēlī		
there	*riotousness-in*	*days-in*	*his*	*property*	*having-spent*	*was-given*		

Jab tyō sab-kaī udāī chuk'lā tab tyā mul'khat [illegible]
When he all having-squandered ceased then that in-country [illegible]

kāl pad'lā, aru tyō garīb huī gōlā Aru tyō [illegible]
famine fell, and he poor having-become went And he [illegible]

tyā mul'khā-chyā kōnyā bhalā ād'mī-pās rah'lā [illegible] tyāl [illegible]
that country-of some rich man-with lived Him-by to his his

khēt-bhītar duk'rā chavāwāl mōkallā Aru tyō tyā chhil'tā [illegible] duk'rā
field-in swine to-feed was-sent And he those husks to-which swine

khāūt hōta tyā-chā pōt bhar'wa-chyā dhyīn hōtā, aru tyāl [illegible]
eating were his belly filling-of desire was, and to-him anything

kōnī nahī dvāt hōtā
anyone not giving was

[illegible]

This is the dialect of the Divrons, a hunting and pastoral tribe of the Bangali and the Mandingan District of the United Provinces. In Bajuanna Edot has been recorded in the language of all Mighlis in Kalmangali. The Mighlis are a similar tribe; compare Sir Henry M. Elliot, *Memoirs on the History, Folk-Lore and Distribution of the Races of the North-Western Provinces of India*, edited by John Beames, Vol. I, London, 1869, p. 4.

The Elliot account of the Divrons will be found in Mr. W. Crooke's *The Tribes and Castes of the North-Western Provinces and Oudh*, Vol. I, Calcutta, 1897, p. 375 ff.

The number of speakers has been estimated for the use of this Survey as follows:—

Bangali and Mandingan—		
Bhim	[illegible]	
Kumaria	[illegible]	
Dhan	[illegible]	
Bandhu	[illegible]	
Dhanga	[illegible]	
Other	[illegible]	
	[illegible]	[illegible]
Other Bangali—		
Chandragar	[illegible]	[illegible]
Bangali—		
Bandagar	[illegible]	[illegible]
Total		[illegible]

The speakers from Bandagar and probably also from Bandhu are borrowed, or half, as the last census 1911 only [illegible] speakers of Edot were recorded in the Bangali and the mandarinate. The Divrons are a migratory tribe and it is therefore difficult to make an accurate estimate of their number. In the Bangali they sometimes call their language Mandi and they are thus still to have come from the Dir in Bilaspur Deccan.

This is however, in no way borne out by their language, which is certainly a dialect of the Bajuanna State. Several specimens of it have been recorded, and they all have the same texts. The specimens recorded from Dhana are the purest, although that dialect is the one which is furthest from the Bilaspur country. In the specimens recorded from the other districts of the Bangali the language is in the essence the same, but is more or less mixed with the Bangali spoken by the surrounding population.

The Divrons have no written character of their own, and some of the specimens have been written in the Devanagari, some in the Bangali, and some in the Deva-nagari character. I have only noted down here in the Roman character, as the most convenient one.

The following two specimens come from Dhana and have been very carefully prepared. Each being dictated two days running and checked on the spot by Mr. Pandit Sahib Dhar, B.A., Deputy Inspector Commissioner, and give an excellent idea of the dialect. It will be seen that, save in a few instances, the spelling is less not differ from

Gujarātī Bhīlī We may note the following (which are only a few out of many) characteristics of the dialect

The letter *s* regularly becomes *kh*, as in *khāt*, for *sāt*, seven, *vīkh*, for *vīs*, twenty, *khēkh* for *khēs* or *kēs*, hair, *manukhō*, a man. Sometimes the *kh* is weakened to *h* (as in Northern Gujarātī), as in *hāb'hō*, he was heard, *hāpāī*, for *sipāhī*, a peon, *Sarkār*, the Government Before *i* or *ē*, the *s* is sometimes preserved, as in *man'si*, a woman, *se*, why? but *khõ*, for *kũ*, what? *Ch* and *chh* become *s* as in *sõ* for *chhõ*, I am, *passē* for *pechhē*, afterwards There is a tendency to prefer dentals to cerebrals as in *ritti* or *rīti*, for *rīṭī*, a ring There is no cerebral *l*

Strong masculine nouns with *a* bases end in *ō*, not *ā*, with an oblique singular in *ā* not *ē*, as in *manukhō*, a man, oblique singular *manukhā* When the noun is neuter the *ō* is usually nasalized as in *khōnõ*, gold, *puchhiõ*, it was asked, *kihõ*, it was said Gender is, however, carelessly observed. The plural of neuter nouns ends in *ã*, as in *rupaiã*, rupees, *lug'rã*, robes, *khākh'rã*, shoes

The postposition of the genitive is *nō* or *nau* (feminine *nī*, oblique masculine *na*) That of the dative is *nũ*, *nē*, *nai* or *nã* *Nũ* is evidently borrowed from the surrounding Panjābī The dative suffix is often weakened to a mere *n*, as in *tihōn*, to them, *chār'nai-n*, to graze The suffix of the ablative is *thō*, which agrees in gender and case with the governing noun, as in *tihō-māi-thē nanōrē*, by the younger from among them Note that, as in the last example, the agent case ends in *ē* So also the locative, as in *gharē*, in a house

The pronouns are—

1st person, *hũ*, I, *mĩ*, by me, *mannē*, to me, *mhārō* or *mārō*, my, *hamẽ*, we, by us, *hamārō*, our.

2nd person, *taũ* or *tũ*, thou, *tĩ* or *tēn*, by thee, *tāh'rō* or *tārō*, thy, *tamẽ*, *tammẽ* or *tamhẽ*, you, by you, *tauhẽ*, you (accusative plural), *tamāh'rō*, your

There are several demonstrative pronouns Thus, *yōh*, he, *inhō*, *ih'nō*, his. *Tiō*, *tīōh*, or *tyōh*, he, that, *tinnō*, *tīnō*, his, *tīnnē*, *tinhē*, *tīnē*, to him, by him, in that, *tẽ*, by him, *tihā*, that (oblique adjective), *tē*, *tehē*, they, by them, *tēhō*, *tihō* (oblique plural), *tēhōnō*, *tihōnō*, their, *tihōn*, to them *Pēllō* (=Gujarātī *pēlō*), he, that, oblique *pēllā*, agent *pēllē*

Hīō, *hīōh*, or *hyōh* is 'this', oblique singular *hyā* or *hā*

Other forms are *jō*, who, *jīnō*, of whom, *kaun*, who? *kīnō*, whose? *kaun kan tō*, from near whom? *khõ*, what? *kīnē*, by anyone, *kihē waqtē*, at any time, *kaiṣ*, anything

Verbs are conjugated just as in Gujarātī Bhīlī The verb substantive is *sõ* (for *chhõ*), I am, *uttō*, was When employed as an auxiliary *uttō* becomes *tō*, as in *gō tō*, had gone The present definite is formed by conjugating the simple present (not the present participle) with the verb substantive Thus, *mārō-sõ*, I am beating The conjunctive participle ends in *n*, as in *vēchīn*, having sold, or, more usually, the *n* is dropped as in *karī*, having done The past participle ends in *iō*, as in *mārīō*, struck Irregular are *kihō*, said, *diddō*, given, *liddō*, taken

The negative verb has *kō*, at all, prefixed as in Rājasthānī Thus, *kō dīdō*, was not given at all The Rājasthānī pleonastic suffix *s* (sometimes written *kh*) very common Thus, *khārā-s*, all *kadē-kh* ever

[No 57.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

BHĪLĪ.

BĀOPĪ DIALECT. (DISTRICT LAHORE.)

Ēk janā-nai bai dīkʰrā uttā Tihō-māi-thē nanōṛē dīkʰrē
One man-to two sons were By-them-in-from by-the-younger by-the-son

āgā-nai kēhʰwā lagiō, 'ō āgā, jō apʰṛõ (*or* apʰnõ) walēwō
the-father-to to-say it-was-begun 'O father, what your-own property

hi-riō tihā-māi-thō mannē bhāgʰlō dai-dē' Tīnē tihōn
having-become-remained that-in-from to-me share give-away.' By-him to-them

walēwō wandī diddō (*or* dihdō) Ghanā dan kō-thāiā-nahī tē
property having-divided was-given Many days at-all-were-not then

nanōrē dīkʰrē khārō walēwō bhēlō karī-hddō, tē vēg-lē
by-the-younger by-the-son all property together was-collected, and in-a-distant

dēkhē parō-giō, tē apʰrõ walēwō udhālā-māi gamārī-nakhiō.
in-a-country went-away, and his-own property wickedness-in was-wasted

Jīnē vēlē tīnē walēwō khārō gamāṛī-nakhiō, tīnē dēkhē
At-what at-time by-him the-property all was-wasted, in-that in-country

barī kahārī warʰlī-gai. Tinnē lōr thāī-gai. Tīō giō tihā mulak-nai
a-great famine happened. To-him need became He went that country-in-of

khair-māi ēk ādʰmī-nē malō Tīnē ādʰmīē khūr āpʰnā khētrā-māi
city-in a man-to was-joined By-that by-man swine his-own fields-in

chārwān tinhē mōlʰlō Tinnō jī thāī-parō tārē khūr
to-graze as-for-him he-was-sent His mind became at-that-time swine

khātā-tā, tārē tihā vī tīnē ōjʰrõ chhandēhõ lāhin bharī-hõ
eating-were, at-that-time there also by-him belly husks with was-filled

Kīnē ādʰmīē kāīs kō-diddō-nahī. Jār tinnē hōsh āvī, tinnē
By-any by-man anything at-all-was-given-not When to-him sense came, by-him

kihõ, 'mārā āgā-nai ghanā naukar tēvī-māi-thō rukhʰlō
it-was-said, 'my father-to many servants that-in-from bread

khāē, tihē-thō rukhʰlō bachī-rahē; tō-bhī hũ bhūkiō marõ
they-eat, them-from bread remains-over-and-above; nevertheless I hungry die.

Hũ utthīs, tiār mārā āgā-kannē jāīs, tiār tinnē hũ kahīs,
I will-arise, and my father-near will-go, and to-him I will-say,

"tārē āgal, āgā, hũ gunāhī thāī-giō, Parmēkhar-nã vī gunāhī
"in-thy front, father, I sinner become, God-to also sinner

thāī-giō; tārō dīkʰrō rakhʰwā-nō lāik-nã kōī-nahī Tau manrē
became; thy son keeping-of fitness-for at-all-I-am-not Thou me

dihāriō rākh-hī-lē"' Tiō utthiō, īgū-kannū giō Ghanīōs [illegible],
servant keep-verily"' He arose, father-near went Very distant [illegible],
tāir āgē jōī-hiddō, tāir tinnē dil-mīn dayā [illegible] Tā[illegible]
then by-the-father he-was-seen, then to-him heart-in compassion [illegible] Th[illegible]
natthō, tāir tinnē galē pariō, tāir tinnē hūch'rī hiddō Dik[illegible]
he-ran, and on-his on-neck fell, and to-him kiss was taken By [illegible]
tīnnē kihō, 'tūī nazar-māi, āgī hū gunāhī thū-gio, Par'me[illegible]
to-him it-was-said, 'thy sight-in, father, I sinner became, God-to
gunāhī thāī-giō Tārō dīk'rō rakh'wī-nō lāik-nī Loī nahī'
sinner became Thy son keeping-of fitness-for at all I-am-[illegible]'
Āgē āp'nā nauk'rō kihō, 'khūb lug'rī Ihadhū-wo,
By-the-father his-own to-servants it-was said, 'excellent robes bring-ye,
tāi tinnē lūg'rā ghattī-diō, tinnī ang'lī vitti ghattī-diō,
and to-him robes put-on, on-his on-the-finger a ring put-on,
tinnē gōdē khākh'rā ghattī-diō Āwō, khūshī-s bhalī Ihō,
on-his on-the-foot shoes put-on Come, all together let-us-eat,
khushī thāō, innē wākhtē mārō dīk'rō marī-giō-tō wāh
happy let-us-become, of-this for my son dead-gone-was again
jīw'tō thāī-giō, tīō gamāī-giō-tō, passē ladhū-giō' Te rāp thīwā
living became, he lost-gone-was, afterwards was-not' They merry to-become
lagā
began

Tinnō wadōrō dīk'rō khētrā-māi uttō Jar ghar-nai Lanni
His elder son the-fields-in was When the-house-in-of near
āvīō, tinnē wājā nai nīch hīb'ho Tāir up'nī
he-came, by-him music and dancing was-heard Then [illegible]
nauk'rō-māi-thō ēk-nai tēriō, tāir tinnē puchhiō, '[illegible]
servants-in-from one-as-for he-was-called, then by-him it-was-asked 'this what
thāē?' Tinnē tīnē kihō, 'tārō bhrāō āvīō, tārē [illegible]
is?' By-him to-him it-was-said, 'thy brother came, by-thy [illegible] father
rukh'lā diddā tārē dīk'rō rāji-bajī āvī-nikhō' Tīō
loaves were-given, because the-son safe-(and-)sound arrived' He
gukhē thāiō, ghar-māi kō giō-nī Tinnē wālhtē āpō
in-anger became, the-house-in at-all went-not Of-this for the father
bāhar nikalhō, tihā āgal āvī, minnat kidhī Tīnē [illegible]
outside came-out, in-his front came, request was made By-him [illegible]
īgēhū jawāb kidhō, 'alkh'lī war'lē tārī dārī [illegible]
to-the-father answer was-made, 'so-many in years your service [illegible]
rihō, kadēkh kihē wāqtē tārō hukam [illegible]
I-remained, ever at-any at-time thy order at-all-was-[illegible]
tēn mannē nirniō kō-diddō-nī, jāī hū [illegible]
by-thee to-me had at-all-was-given-not, so-that I [illegible] free-[illegible]

khushī thāũ Jār tārō hyōh dīk'rō āviō, jīnē dīk'rē tārã
happy may-become When thy this son came, by-what by-son thy
rupaiã kharch kıdhã kãj'rã ūpar, tınnē wākhtē rūkh'lō
rupees expended were-made harlots upon, of-him for bread (i e, a feast)
dıddō' Tınnē tīnē kıhõ, 'dīk'rā, tũ mārē khādō-kh
was-given' By-him to-him it-was-said, 'son, thou to-me always-even
bhēlō rīhō, jō mārõ sai, tīō kharõ-s tārõ sai. Hyōh gall
near remainest; what mine is, that all-even thine is This thing
hamõ-nai chāh'tī-tī khushī thāē, khushī karēt, tiār tārō
us-to proper-was happy to-become, happiness to-make, because thy
bhāī hyōh marī-giō-tō, walī jīw'tō thāī-giō, tīō gumāī-giō-tō,
brother this dead-gone-was, again living became; he lost-gone-was,
passē lādhī-pariō'
afterwards was-found'

[No 58.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

BHĪLI

BĀORĪ DIALECT (DISTRICT LAHORE)

Tihā jhāriā̃-nai tallē ēk janīwar uttō
Those bushes-in-of in-below an animal was

Hyā zilā-māi khūā kō-tō-nī
This district-in canal at-all-was-not

Buddhī rā̃d khāch bōlī-rī
An-old woman truth told-had

Hū̃ ap'nō rūkh'lō khātī-tī
I my-own bread eating-was

Mārī dīk'rī bārō̃ war'khō̃-nī thāī-gaī
My daughter twelve years-of became

Mī̃ tīnī gall hā̃b'lī
By-me his word was-heard

Mārā bai dhandā sai
Of-me two brothers are

Kāl hū̃ Chūnīč giō-tō, tīhā̃ Tahsīldār-nai jhalli-liddō
Yesterday I to-Chunian gone-had, there the-Tahsildar-by (I)-was seized

Bai man dā̃w'rā hū̃ vēch'wā giō-tō Vēchīn passī̃ aw'tī,
Two maunds grain I to-sell gone-had Having-sold back in-coming,

gharē hāpāi hamō̃ tak'rī-gio Tihā̃ kah'wā lagiō, 'tahsīldārē
at-the-house a-peon us met There to-say he-began, 'to-the-Tahsildar

tauhč yād kīdō' Tihč gōdč passī̃ murī-iwa Rukh'lō
to-you remembrance was-made' On-that on-foot back (we-)turned Bread

vī khāwā kō-giō-nī Chūnīč jāi-nikalō Tiar Tahsīldar
even to-eat at-all(-I)-went-not At-Chunian (I-)arrived Then the-Tahsildar

khamā thāū Tārč Tahsīldār kah'wā lagiō, 'tammč Bāw'rā
before we-became. Then the-Tahsildār to-say began, 'you the-Bawrian

gōrēn bōlī lisō?' 'Hamārī bōlī hammč bolī [illegible]
like to speak will-be-able? 'Our language we to speak we will be able'

'Tārō khabad tammč gāī lisō?' Hammč pass [illegible]
'Then song you to-sing will-be able?' To-us afterwards [illegible],

'Harkār-nau hukam āvīō. Tammč kahō [illegible]
'Government-of order came You speak [illegible]

Tiārē-kaī	āj	wan'rē	hindō,	bhaī,	jāiẽ	Tammẽ	jāsiō	
Preparation-having-made	*to-day*	*to-morrow*	*going,*	*brother,*	*go*	*You*	*will-go*	
tiārē	Harkār	khābē	warō	amān	dēsē'			
then	*The-Government*	*Sāhib*	*great*	*peace*	*will-give'*			

FREE TRANSLATION OF THE FOREGOING.

There was an animal under that bush
There is no canal in the district
An old woman was telling the truth.
I took my dinner
My daughter is 12 years old
I heard his words
There are two brothers of mine

Yesterday I went to Chunian, where the Taḥsīldār seized me. I had gone to sell two maunds of grain, and on my way back, the *taḥṣīl* peon met me at my house, and told me to attend the *taḥṣīl* as the Tahsīldār wanted me soon I did not take my bread and went straight to Chunian When I reached Chunian and presented myself before the Tahsīldār, he asked me, 'do you know the Baori dialect?' I replied, 'yes, I will speak my own language' The Taḥsīldār told me 'will you sing a song in your own language? I have received an order from Government Speak in your own language You will be able to go to-day or to-morrow after I have done with you. The Government will be pleased, and will give you great peace'

It is unnecessary to give further specimens of the Bāorī spoken in the Punjab All those received closely resemble the foregoing ones, only being more or less mixed with Panjābī idioms As Lahore is the most western locality from which Bāorī is reported, it will be sufficient to give one more specimen, a version of the Parable of the Prodigal Son from the most eastern, the district of Muzaffarnagar, in the United Provinces As Muzaffarnagar is in the Upper Dōāb, we shall not be surprised to find examples of the idiom of the vernacular Hindōstānī used in the district[1] Such is the frequent doubling of a medial consonant, with the consequent shortening of the preceding vowel, as in *bābbā*, a father, *hottō*, he was; *minn-hē*, to me, *khettar*, a field In *bābbā*, as in the local vernacular Hindōstānī, the first *ā*, though written long, is pronounced short like the *ā* in the German word 'mann.' Other departures, also probably due to the influence of the local vernacular, are forms like *minn-hē*, for *mannē*, to me, *tinn-hō* for *tihō*, to them; *maī*, I, by me; *hottō* or *huttō*, for *uttō*, was

In other respects, after allowance has been made for variations of spelling, the dialect is practically the same as that of Lahore

[1] See Vol. II, Part I.

[No 59.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

BHĪLĪ OR BHILŌDĪ

BĀORĪ DIALECT (DISTRICT MIRZAPUR.)

Ēk ād'mī-nō bāī dīk'rā hottā Tihũ-mẽ-thā nanhẽ dik'ro babbā-nō
One man-to two sons were Them-in-of by-the-younger by-son the father to
kahyõ kē, 'ai bābbā, māl-nō hīkhō jō mannhẽ pōh'chē mannhē
it-was-said that, 'O father, property-of share which to-me may-come to me
dēi dē' Tō tīnẽ māl vẽchī dadhō Aur thōrā
having-given give' Then by-him property having-divided was-given And few
danõ bād nanhẽ dīk'rē khab kuchh jamā karīn ēk vegā
days after by-the-younger by-son all whatever together having-made one far
dēkh-mẽ gayō Tō tihã ap'nō mūl bad-chālī-mẽ urāvõ To
country-in went Then there his property bad-conduct-in was spent Then
khārũ kharach karī chukõ, tihā mulak-mẽ mottō kāl paro, aur ōh
all spent having-made he-ceased, that country-in a-great famine fell, and he
garīb thāwā lāgyō Tō tēha dēkh-no ēk khīhukār-nē pās
destitute to-become began Then that country-of one gentleman-to having-go
lāgō Tīnẽ āp'nā khettar'dā-mẽ khur chugawan mok'lyo Aur tinnhe
joined By-him his-own field-in swine to-feed was sent And to him
chāh'nā hutti, 'tē chhal'kār jō khur khattã manõ pet bharũ'
wish was, 'those husks which swine are-eating my belly I-may fill'
Tō kōnak tinnhē nahẽ dettō thō Tō khoddī-mẽ āvin kahō,
That anyone to-him not giving was Then senses-on having-come it-was said
'marā bābbā-nē kēt'nāvak mulnatvõ-nē tuk sē, aur maī bhukyõ marũ-ē
'my father-of how-many servants-to bread is, and I hungry dying am
Maī uthin bābbā-kan jāũ aur tinnhe kahus ki 'ai
I having arisen father-near may-go and to-him I-will-say that, 'O
bābbā, maī akh'mān-nũ aur tara hajūr-nũ pap kar'yũ Aur maī yōg
father, by-me heaven-of and thy presence-of sin was-done And I this
lāyak nahẽ ki barē tarō dīk'rō kah'wāũ Mannhe tara mulnatvõ
worthy not that again thy son I-may-be-called. Me thy servants of
ēk-nī barabbar karī dēh'' Tō uthin ap'nā bābbā kan
one-of like having-made give'' Then having-arisen his-own father near
chalyō Aur ōh abhī vēg'lē huttō tō tinnhē dēkhin tinnhē bāp
he went And he still far was then him having-seen his father
tarakh āyō, aur nasin tinnhē gal lagāyō aur chumbā pyār-ē
compassion came, and having-run his arms-of he-fell and kiss love

Dīkʰrē tinnhē kahyõ kē, 'ai bābbā, maĩ akhʰmān-nō aur tērō
By-the-son to-him it-was-said that, 'O father, by-me heaven-of and thy
hujūr kakhūr karʰyō, aur ıb yah lāyak kōī nahẽ kē barē tarō
in-presence sin was-made, and now this fit at-all not that again thy
dīkʰrō kahʰrāũ' Bābbā apʰnē naukʰrõ-nē kahyõ kē, 'khāū
son I-may-be-called' The-father-(by) his servants-to it-was-said that, 'good
tē khāū lūgʰrã kaddhī āō aur tinnhē pahʰrāō; tō tinnhā
from good clothes having-taken-out come and to-him put-on; then his
hāth-mẽ gutthī aur goḍḍā-mẽ khākhʰṛõ pahʰrāō, aur hammē khāiyẽ aur khusī
hand-on ring and feet-on shoes put, and we shall-eat and merry
kariyẽ, kē marō ḍīkʰrō marē hottō, ībbat jīviō, jāttō rēhō
shall-make, because my son having-died was, again revived; lost staying
thā, ībbat milō' Tō rājī thāwā lagā
was, again was-found.' Then merry to-become they-began

Tō tinnhō mottō ḍīkʰrō khettarʰḍā-mẽ hottō Tar ghar-nā kaniyhāĩ āvyō
Then his eldest son field-in was Then house-of near he-came
gāvyā aur nāchʰvyā-nō hōl khãbharʰyō. Tō ēk naukar-nē bulāvin
singing and dancing-of sound was-heard Then one servant-to having-called
puchchhō ki, 'hiyō khũ sē?' Tīn-rē tinnhē kahyõ ki, 'tarō bhāī
was-asked that, 'this what is?' Him-by to-him it-was-said that, 'thy brother
āyā sē. Tō tarē bābbē mottī jāphat karī sē; hīnē wākhʰtē kē tinnhē
come is Then by-thy by-father great feast made is; this for that to-him
bhalō changō pāyō.' Tīnē gūkhō karin chāhiyõ kē, 'māhī nē
well good he-came' By-him anger having-made it-was-wished that, 'inside not
jāyõ' Tō tinnhē bābbā bāhar āvin manāwō Tō tīnē
I-may-go' Then his father(-by) out having-come was-entreated. Then by-him
bābbā-nū bollhin kahyō, 'dēkh kē ıtʰnā barkhẽ-thō maĩ tarī tahal
the-father-to saying it-was-said, 'see that so-many years-from I thy service
karũ-sũ Aur kaddıyak tarā hukʰmē-thē bāhar kō gayō na Par taĩ
doing-am And ever thy order-from outside ever I-went not But by-thee
bakʰrī-nū chēliyũ nē dadhũ, kē apʰnā yārã-nē rājī manāũ.
a-goat-of young not was-given, that my friends-to merry I-might-make.
Tō tarō dīkʰrō āvyō jīnē tarō māl kañchinyõ-mẽ urāvyõ, taĩ
That thy son came by-whom thy property harlots-with was-wasted, by-thee
tinnhī khāttar mottī jāphat karī Tīnē tinnhõ kahyõ kē, 'ai ḍīkʰrā,
his for-sale great feast was-made By-him to-him it-was-said that, 'O son,
tõ khadā marā-kan rahē Aur jō marō sē tō tarõ sē. Par rājī
thou always of-me-near art And what mine is that thine is. But merry
manānā aur khus hōnā chāhyē thā kē tarō bhāī marō huttō, tō jīvī
to-make and happy to-be proper was because thy brother dead was, he living
gayō; aur gamārī gayō, tō milī gayō'
went; and Lost went, he meeting went.'

HABŪṚĀ

The Habūrā are a vagrant thieving tribe found chiefly in the Central Ganges-Jumna Doab.

In the Census of 1891 their number was reported to be as follows —

Saharanpur	[illegible]
Aligarh	[illegible]
Mathura	771
Farrukhabad	[illegible]
Mainpuri	[illegible]
Etawah	[illegible]
Etah	[illegible]
Moradabad	[illegible]
Shahjahanpur	113
Pilibhit	42
Sitapur	[illegible]
Elsewhere	11
Total	[illegible]

They have a language of their own, which, however, was reported for the purposes of this Survey only from Aligarh, as spoken by 950 people. As they wander about a great deal, the difference between 950 and 868, the number given in the Census of 1891 needs no explanation.

The fullest account of the tribe will be found on pages 173 and ff. of Vol. II of Mr Crooke's *The Tribes and Castes of the North-Western Provinces and Oudh*. Their origin is obscure. Mr Crooke says that they have a regular Thieves' Latin of their own but the list of words which he gives are nearly all ordinary Bhili.

I give, as a specimen, a version of the Parable of the Prodigal Son recorded from Aligarh. It entirely bears out the impression conveyed by Mr Crooke's list. The language is simply ordinary Gujarāti Bhili, and closely resembles Bhori.

It has also the peculiar habit of doubling consonants which is present in the Upper Gangetic Doab, and to which reference has been made more than once. Thus *bāppō*, a father, *huttō*, or *hittō*, was, *khēttaddō*, for *khēt'ro*, a field, *diddō*, given, [illegible]. Before these doubled consonants long vowels (except *ā*) are shortened, and [illegible] pronounced like the *a* in the German 'mann'. As in Gujarati Bhili, the [illegible] particularly pronounced *kh* like the *ch* in 'loch'. The neuter [illegible] ends in [illegible], it was said. *Thārō*, your, becomes *tārtō*. There are no other [illegible] special notice.

[No. 60.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

BHĪLĪ.

HABŪṆĀ DIALECT. (DISTRICT ALIGARH.)

Ēk bāb'rī-nē bai dīk'rā hittā Tinnhõ-mhẽ-ttē nanhẽ dīk'rā
A-certain man-to two sons were Them-in-from by-the-younger by-son
bābai kahyõ, 'bābbau, ap'nō bhāgariyā-nō kan dēī-dai.' Aur
to-the-father it-was-said, 'father, my-own share-of property give And
bābō dīk'rã̄ vẽhã̄chchī diddhõ. Thōrā-khā dan pāchchhī nanhō
the-father to-the-sons having-divided gave A-few days after the-younger
dīk'rō bhērõ karī-liddhõ, tinnhẽ lēin par-dēkhai pharō-gayō.
son collection made-together, that having-taken to-another-country went-away.
Tahã̄ urāvī khāvī diddhõ Jār khāī-laddhõ pī-laddhõ
There throwing eating it-was-given When it-was-eaten-up it-was-drunk-up
urāvī-diddhõ, tār tā dēkh-mhẽ kāl parō-gayō; tār bhukkhai mar'wā
it-was-squandered, then that country-in famine occurred; then by-hunger to-die
lagyō Tār muttē gharē jāī rihō. Tinnhẽ khūar
he-began Then in-a-great in-house having-gone he-remained. By-him swine
charāwā tārhā khētaddā-mhẽ ghāllyō Tō khūar khāttō chhōt'rã̄ aur
to-graze his fields-into he-was-sent He swine eating husks and
chhānēkh tō khāwā 'pēt bharī-lõ' rājjī huttō Kunẽ kã̄ī
bark that to-eat 'belly I-may-fill' ready he-was By-anyone anything
kō dittō nahī Jār tinnhẽ hōkh āvyō, tinnhẽ kahyõ,
at-all was-given not When to-him sense came, by-him it-was-said,
jōnē, mhārā āggā-nē āt'lā majūr lāgī-rihā, tārhā rōtā khāwan
'see, my father-to so-many servants are-employed, their loaves to-eat
ghanā hī-rihā, aur mhẽ bhukkhai marõ Hã̄-tē jāssyõ, tō
abundant are, and I by-hunger die Here-from I-will-go, then
bābā-nē jāssyõ, tō bābē-khũ kahīs, "bābbau, Bhag'wān aggar
father-to I-will-go, then father-to I-will-say, "father, God before
aur tõ aggar pāp karyõ; tārhā dīk'rō kah'wā lāk kō
and thee before sin was-done; thy son to-be-called worthy at-all
rihō nahī; tārhā majūr lagī-rihā, tã̄ rākkhī-lai."' Tinnhẽ
I-remained not; thy servants are-employed, in-them keep-(me)"' He
hēddrō bābbā-khẽ gyō; baigarẽ-thō āggẽ jōyō; bābbā-nē
arose the-father-to went; distance-from by-the-father he-was-seen; the-father-to
tarakh āvī-gyō, nāsīn dīk'rā-nē bāth bharī-liddhõ, buch'kārī
compassion came, having-run the-son-to embrace filling-was-taken, a-kiss

laddhõ Dīk'rū bābbai-khõ kahī, 'ū bābbā, tū [illegible]
was-taken By-the-son the-father-to it-was-said, 'O father, thee [illegible]
Bhag'wān-nõ pāp karyõ, mhū tārhõ dik'rõ kah'wī lāk kõ [illegible],
God-of sin was-done, I thy son to-call worthy at-all re[illegible]
nahī' Tinnhẽ āggẽ nōk'rū-khõ kahyõ, 'khāū-tū khāu lugarvõ
not' His by-father the-servants-to it-was-said, 'good-fr[illegible] good clothes
kāddhyō annhẽ pah'rāwō, hāt-mhẽ ēk binti pah'rīvī-dai, innhõ gorā
take-out to-this-one put-on, hand-in one ring put-on, his on feet
khākhariyā pah'rāvī-dai Ham'nā khā-pī khukhī karī-laddhõ
a-pair-of-shoes put-on We eating-and-drinking merriment was-made,
kīdhõ marī-gayō-tō, pāchchhō jīvī-paryō, ā pharō gavō-tō, pachchhō [illegible]'
because he-dead-gone-was, afterwards alive-fell, this lost-gone was, again cam[illegible]'
Khab rājjī thāyā
All rejoicing became

Tinnhẽ muttō dīk'rō khētaddā-mhẽ huttō, tu āvyō gharū nīw'rī gyō,
His elder son fields-in was, he came in-house near he went
gāyā nāchyī-nō tinnhẽ khā bharyō Tinnhẽ ēk nokar bullāvyō,
singing dancing-of by-him sound was heard By-him one servant was-called,
tinnhẽ puchchhyõ, 'khõ bāt hī-rihī?' Tennhẽ kahyõ tennhẽ khõ ki,
by-him it-was asked, 'what thing is-going-on?' By him it-was-said him-to that,
'tārhō bhāī pāchchhō āvī-gyō, tārhū bābhū pantach karī, kidhõ
'thy brother back came, by-thy by-father a-feast was made, because
tu khāū āvyō' Tõ rikhai hī-gyō Tinnhõ īggō bahar [illegible],
he in-good-health came' He displeased became His father out ca[illegible],
tinnhẽ manāvyō Tinnhẽ āggẽ kahyõ, 'īggī, jō, āt'h
him entreated By-him to-the-father it was-said, 'father, see, so many
bar'khai thī tārhī gēh'tī mhẽ karī, tūhī bāt kadhī pharī nīkhī
years-from thy service by me was done, thy word ever was-transgressed
nahī, tihāy-pai ēk bīk'rī-nō chērivõ kō diddhõ nahī, kai mhārā
not, that-even-on one she-goat-of young-one at-all was-given not, so-that [illegible]
ārā-kūrū mōj karī-hv'tī Pai jar tārhō ī dik'rō [illegible],
friends with merriment I-might-have made But when thy this son [illegible],
jī tārhō dhan mān'sīvōn kharābī īvyō, tinnhẽ-khāyai pantach
who thy wealth with harlots having-destroyed came, his-for a feast
kiddhī' Tennhẽ kahyõ tennhẽ-khõ ki, 'arū dik'rā, khab dan mēhrī
is-made' By-him it-was-said him-to that, 'O son, all days re-ever-
khẽ rihō, jō-kāī mhārō hī-rihō, tō tārhō-ch rihō Mannhẽ [illegible]
near thou art, whatever mine is, that thine alone is To-me [illegible]
ki mōhrīch karat khushhallī, kīdhõ ī tārhō bhāī [illegible]
that I-even should-have-made pleasure, because this thy brother dead [illegible]
tō warai jīvī-parvō, aur ī pharō-gavō-tō, warai [illegible]-gyō'
he again alive-fell, and this lost-gone-was, again cam[illegible]'

PĀR^ADHĪ OR TĀKAṆKĀRĪ.

The Pār^adhīs are a wandering tribe of fowlers in Chanda and Berar They are mostly snarers and are therefore also called Phãsa Pār^adhīs Their dialect has been returned from the following districts —

Where spoken	Number of speakers
Chanda	25
Amraoti	500
Akola	1,635
Ellichpur	1,000
Buldana	250
Wun	2,000
TOTAL	5,410

The Tākankārīs are a similar tribe of vagrant mill-grinders They have been returned as speaking a separate dialect from Amraoti, Akola, Ellichpur, and Buldana The following are the revised figures —

Amraoti	200
Akola	2,323
Ellichpur	500
Buldana	215
TOTAL	3,238

Specimens have been received in both dialects from Akola Another specimen, which has been forwarded from Melkapur in Buldana, professes to illustrate both dialects And the specimens clearly show that this Pār^adhī and Tākankārī are in reality identical By adding the figures just given we therefore arrive at the following total for the dialect —

Pār^adhī	5,410
Tākankārī	3,238
TOTAL	8,648

The dialect under consideration is a form of Gujarātī-Bhīlī. In some points it agrees with Khāndēśī, and there is also a slight admixture of Marāthī This latter element is, however, insignificant, and is clearly a loan

The characteristic features of the dialect will be seen from the specimens printed below, and I shall here only draw attention to a few points

An *s* is very commonly replaced by *kh*, *i e.* probably *kh*; thus, *paikhō*, money; *khāmlīna*, having heard, Gujarātī *sãbhalīnē*, and so on. The same substitution of *kh* for *s* also occurs in Siyālgirī. *S* is, however, often retained, thus, *sũ*, what, *dēs* and *dēś*, country, etc The real sound is probably that of *ch* in German 'ach,' and I have therefore written *kh* Compare the corresponding *h* in the Bhīlī of Edar and neighbourhood

Ch is sometimes interchangeable with *s*, thus, *jāyal* and *jās*, they went. It is accordingly, possible that *ch* has the sound of *s* as in other Bhīl dialects.

T is dropped before palatal vowels, thus, *īlh*, twenty, *ifi*, ring.

Nouns.—There is a tendency to replace the neuter by the masculine gender, thus, *āp-nō pēt*, his own belly. On the whole, however, the genders are correctly distinguished.

The nominative is sometimes used instead of the case of the agent, thus, [illegible], the father gave (*lēt* it was given). The suffixes of the case of the agent are *ē*, *ne* and *na*, thus, *ād'mī-yē*, by the man, *dhanī-nē*, by the rich man, *ti-na*, by him. Occasionally we also find *nō*, thus, *ti-nō*, by him.

The suffixes of the dative and the locative are *n* and *na*, *ma* and *ma*, respectively, thus, *ād'mī-n*, to a man, *bāwā-na*, to the father, *mulul-ma*, in the country, *gale-na*, on the neck.

In most other respects the inflexion of nouns agrees with Gujarātī. Thus, *ghōḍo*, a horse, *ghōḍā*, horses. Occasionally, however, we find Marāthī forms such as *chhōrā*, instead of the common *chhōyō*, a son.

'I' is *hũ*, in Buldana, however, *mī* as in Marāthī. Note the form *sũ*, what. The oblique form *tyā*, that, is Marāthī.

Verbs.—The usual form of the present tense of the verb substantive is *chhe* in all persons and numbers. Other forms, however, also occur. Thus, *chhũ*, I am, *chhe* thou art, he is, they are, etc. Compare Gujarātī.

The present tense of finite verbs has many various forms. The regular ones of *mār'wũ*, to strike, are,—

Sing.	1	*mārũs*	Plur.	1	*mārīs*
	2	*māras*		2	*mārōs*
	3	*māras*		3.	*mārōs*

Compare Khāndēśī and other Bhīl dialects. *Ch* is often substituted for *s*, thus, *mārōch*, you strike. See above.

The past tense is usually regular. Thus, *gēyō* and *gayo*, he went, *gayā*, they went. The form ending in *ā* is, however, also used in the singular, thus, *rhā*, he lived. Compare Nouns, above. On the other hand, we also find forms such as *āvo*, they came, and there seems to be a tendency to obliterate the difference between the two numbers. *S* is sometimes also added in the past tense, thus, *rahyis*, they lived.

The neuter form of the past tense sometimes ends in *i* instead of in *ū*, thus, [illegible] *pāp karī*, by-me sin was done.

The conjunctive participle ends in *ī* or *īna* (*in*), thus, *lari* and *larīna* (*lerin*), having done. Marāthī forms such as *jāun*, having gone, also occur.

The verbal noun ends in *wā* and *ī*, thus *chārāwī-n*, in order to tend, *chhe* [illegible] *lāgī*, distress began to come.

Other forms will be easily recognizable from the specimens.

The first of the specimens which follow is the beginning of a version of the Parable of the Prodigal Son which has been received from Melghat in Buldana. It [illegible] to illustrate both the dialects in question. The second is the [illegible] Pār'dhī, received from Akola. The third is a version of the Parable [illegible], received from Akola. It will be seen that it is written in the same [illegible] two preceding specimens.

[No 61.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

BHĪLĪ OR BHILŌḌĪ

PHĀSĪ PĀR'DHĪ DIALECT. (DISTRICT BULDANA)

SPECIMEN I.

Kau ēk ād'mīn bē chhīyā hōtā Tīn-tī nhānō chhīyō
Some one to-man two sons were Them-from younger son

bān kawā lāgē, 'bā, mārā hīkhā̃-nī jīn'gī ma-na da'
to-father to-say began, 'father, my share-of property me-to give'

Mhun bāya āp'lī jīn'gī baṭhōn wātī dadī.
Therefore by-the-father his-own property to-both having-divided was-given

Thōdā din-tī nhānō chhīyō āp'lī ākhī jīn'gī lēn
Few days-from the-younger son his-own all property having-taken

mulūkh-par gayō Tyāgē tī-na chain-bājī-ma āp'lī ākhī jīn'gī
country-to went There him-by luxury-in his all property

udā-dadī. Tī-nō ākhō paisā kharch thāyā-par tyā mulukh-ma
was-squandered His all money spent become-after that country-in

mōtō kāl padō Tī-na khawā-nī badī ad'chan padī. Mag tō ēk
great famine fell. Him-to eating-of great difficulty fell Then he one

ād'mī-kana jāī rhā Tyō dhanī-nē tī-na dukar rākh'wān āp-nā
man-near having-gone stayed That rich-man-by him swine to-keep his

khēt-ma mukyō Tyā jāga tyā ād'mīyē duk'rā khāī
field-in he-was-sent That in-place that by-man swine having-eaten

rākhī dadu kōndyā-na khusī-na āp-nō pēṭ bharī āsas
having-kept given husks-by gladly his-own belly filled would-have-been

Pan tī-na kā̃hī̃ kōna dadu nahī̃ Tīn-tī tī-nā dōlā ughādyā
But him-to anything by-anyone was-given not Then his eyes were-opened

Tvāru tyō āp'lē̃ manā-tī kawā lāgyā, 'mārā bā-nā naukar-nā-kana
Then he his-own mind-to to-say began, 'my father-of servants-of-with

yēldu dhan huin in-tī adhīk chha Mī hyā jāga bhukyā
so-much wealth having-been that-than more is I this at-place hungry

marūs Tar ham-nā bā-nā ghārī jāun kahu kī,
am-dying. Then our father-of to-house having-gone I-shall-say that,

"bā, tumārō wa Dēw-nō badā āp'rādhī chha Wa mē tumārō chhīyō
"father, thy and God-of great sinner I-am And I thy son

bagāyā māphak nahī 'Ham-nā ātā mōl'kar-gatī bagāw"' Yēldō
to-be-considered worthy not Me now servant-as consider"' So-much

ichyār	karī	tyō	nīk'līn	āp'lā	bā-kanā	āvō	Tyō	[illegible]
reflection	*having-made*	*he*	*having-started*	*his*	*father-near*	*came*	*He*	[illegible]
bāya	dur-tī	dēkhō	Tī-na	āvīn	dīk'rī-nā	[illegible]	[illegible]	[illegible]
by-the-father	*far-from*	*was-seen*	*Him-by*	*having-come*	*son-of*	[illegible]	[illegible]	*fell,*
tī-nā	mukō	ladō.						
his	*kiss*	*was-taken*						

[No. 62]

INDO-ARYAN FAMILY. CENTRAL GROUP.

BHĪLĪ OR BHILŌDĪ.

PHĀSĪ PĀR'DHĪ DIALECT. (DISTRICT AKOLA.)

SPECIMEN II.

DEPOSITION OF A WITNESS.

Ajmā pandhar dan huyāsī, Sukra-vārī rāti hū, mārī bāvan, an ba
About fifteen days have-elapsed, Friday at-night I, my wife, and two
chhiyā khuī rahyā-thā. Tyā-wakhtī ba-pahār rāt-nā khumārī mārā
children having-slept stayed. That-time-at two-watches night-of about my
bāvan-nī jāgī karyā an kahwā lāgī kī, 'ghar-ma wāsan
wife-by awakening was-made and to-say she-began that, 'house-in pots
wājī rahyā-sa, mānas-nu chahāl āvī rahyō Tyō uṭhō.'
jingling are. man-of sound having-come is. Therefore arise.'
Tyā-wartī hū uthyō an bhit-nā bhanī jōyū, tē chhēhū
That-upon I arose and wall-of towards it-was-seen, then a-hole
dithū. Tyā-wartī mārī khātrī hōī kē hōī-rarī ādmī ghar
was-seen That-upon my conviction became that someone man house
phōḍīn andar chhiyō Ghar-ma dīwō nōvō. Mārā pārhar-nā hēṭa
having-broken inside was House-in lamp was-not My carpet-of under
angār-pārī hatī. Tī turata-ch kāḍhīn lagāḍīn. Atthā-ma
fire-box was. That quickly-verily having-taken was-lighted. Meantime-in
hā ārōpī bhit pāḍwā-nā chhēhā-hanhā jāwā lāgyō Tyā-par mārī
this accused in-wall bored hole-near to-go began. Him-on my
najar gēyā-par ma ti-na dharyō an ti-nu hāt dharīn ti-na
eyes gone-on by-me him was-held and his hand having-seized him-to
hālyō 'arē chōrā kyāhā jāyach?' Tyā-wartī ti-nī mā-nī khusī
said, 'O thief, where goest?' That-upon his my unwilling
hōī. Ma ghar-ma mōthō-ch hallō karyō Tyā-wartī ghar-nā
become. By-me house-in great-verily noise was-made. That-upon house-of
sējārī lōk Sitārām an Tiṭhōbā āyō. Atthā-mā-ch mārā bāvan-ī
neighbour people Sitārām and Tiṭhōbā came Meantime-in-verily my wife-by
dīwō lagāḍyō an ghar-nā khābalī kāḍhī, an tyō ikham
lamp was-lighted and house-of chain was-unfastened and those persons
ghar-ma āyā. Tyāhātī ma-na ghanu jōr āyō Tinā-hanha pāch khan
house-in came. Then me-to great violence came. Him-near five pieces

chōli-nā nakalyā Tyē khan tran rupyā kimmat-nī chha. Tyē [illegible]
coat-of were-found. Those pieces three rupees price-of are [illegible]
chha.
are.

Ārōpī kōn'tā gām-nī chha, ti-nu nām [illegible] chha, [illegible]
The-accused which village-of is, his name what is, [illegible]
mālūm nāhī Kāran tyō hamārī gām-nā nahī Ma [illegible]
known is-not. Because he our village-of is not. But [illegible]
kājan angār-pēṭī-n lāk'dū tānhyū, at'rā-ma ārōpī [illegible]
for fire-box-of a-match was-rubbed, meantime-in the-accused [illegible]
dithō Tyā-mula ma-na diwō lagid'tā āvō nahī Bhit-na [illegible]
was-seen. Therefore time-to lamp lighting came not Wall-to [illegible]
chhēkā-ma-ti mānas ad'chan-ti āwī jāwā khakū Kōrt-mā [illegible]
hole-in-from a-man difficulty with come go can. Court-in [illegible]
ji-na bhīt-na chhēkū pād'yu tyō ma-na chhēkā-kanha [illegible]
which-with the-wall-to hole was bored that me-to the-hole-near [illegible]
khāp'dū
was-found

FREE TRANSLATION OF THE FOREGOING.

On a Friday night, about a fortnight ago, I, my wife, and two children were sleeping About midnight my wife awakened me and said 'there is some noise in the house, and I heard foot-steps Therefore arise' I got up and looked towards the wall where I saw a hole Then I understood that some one had broken into the house There was no lamp burning, but there was a match box under the carpet. I quickly seized it and lighted a match Then the accused went towards the hole in the wall When I saw him, I seized his hand and said, 'now, thief, where are you go[illegible]' Thereupon we began to wrestle and I made great noise, so that my neighbours Sit[illegible] and Vithōbā came In the meantime my wife lighted the lamp and opened the door that they could come in Then I felt very strong (and overcame him) We found [illegible] pieces of cloth on him They were worth five rupees and belonged to me

I do not know the village or the name of the accused, because he is not of our village I had no lamp burning therefore I lighted a match Then I saw the accused near the hole Therefore I could not light the lamp The hole in the wall was large enough for a man to get through it with difficulty The hoe with which the hole in the wall was made has been produced in the Court I found it in the hole [illegible]

[No 63]

INDO-ARYAN FAMILY. CENTRAL GROUP.

BHĪLĪ OR BHILŌDĪ.

PHĀSĪ PĀR'DHĪ OR ṬĀKANKĀRĪ DIALECT (DISTRICT AKOLA)

SPECIMEN III.

Kōn-ēk admī-na bē chhiyā thāyā Ti-nō nānō bā-na
A-certain man-to two sons were. Them-of the-younger father-to
kawānō, 'bā, jō sampat-nō wātō mana āwānā tō ma-na
said, 'father, which property-of share me-to to-come that me-to
da' Mag ti-na tyā sampat wātī didhī. Pachha thōdā
give' Then him-by him property having-divided was-given Then a-few
dan-ma nānō chhiyā ākhī jamā-karī dūr dēs-mō gayō;
days-in the-younger son all having-collected distant country-into went;
tyā jāī udh'lēpan-tī chālyō ān āp'nī sampat
there having-gone extravagance-with he-remained and his-own property
udāī didhī. Pachha ti-na ākhī kharchyā-par tyā
having-squandered was-given Then him-by all expended-after that
dēś-mā mōthō kāl padyō Yēū thāyā-par ti-na
country-in great famine fell This having-happened-after him-to
aḍ'chan padī lāgī Tahẽ tyē tyā dēś-ma-na ēkā admī-kana
difficulty to-fall began Then he that country-in-of one man-near
jāīna rahyō Ti-nō ti-na dukaldā charāwāna āp'nā khētar-ma
having-gone lived. Him-by him swine to-graze his-own field-in
mōk'lyō Tahẽ dukalḍā jē tar'panā khātā asa tinā-par ti-na, 'āpnu
was-sent Then swine which husks eating were that-upon him-to, 'my-own
pēt bhariyē,' yahu ti-nā dil-ma āyu Pachha kōiwa
belly I-should-fill,' so his mind-in it-came. Then by-any-one-even
ti-na kāhī dadhu nahi. Tyāru tyō dēh-par āīna kawā
him-to any-thing was-given not Then he senses-on having-come to-say
lāgyō, 'mārā bā-nā ghar kēldā mōl'karyā-na ghanā ōldā malas,
began, 'my father's at-house how-many labourers-to much bread is-obtained,
āb hũ bhuk-tē marus Hũ uthīna mārā bā-nā ghamī
and I with-hunger am-dying I having-arisen my father-of near
jāīs, ān ti-na kahīs, "bā, ma-na Dēw-nā virīdh ān tārā
will-go, and him-to will-say, "father, me-by God-of against and thy
āgwādē pāp kārī. Ham'nā-kantī tārō ḍik'rō kawā-na asal nahi,
before sin was-done Henceforth thy son to-be-called fit am-not,

mōthu khāū karyu chha.' Pachha ti-na kawu, 'dīk'rō, tũ nēh'mĩ
a-great feast made is' Then him-by it-was-said, 'son, thou always
mārā barōbar chha; ān mārī dhan-sampadā ākhī tārī chha. Parantu
of-me with art; and my wealth-and-property all thine is. But
ānand ān chain karyē yō assal hōtu Karan yō tārā bhāī
rejoicing and pleasure we-should-do this proper was. Because this thy brother
marī gayō thō, tyō pachha jitō thāyō, ān khōī gayō thō, tyō
having-died gone was, he again alive became; and lost gone was, he
sāp'dyō'
is-found'

SIYĀLGIRĪ.

The Siyālgirs are a criminal nomadic tribe, numbering about 12[illegible] souls, in the Dantan Thana of the Bengal District of Midnapore, where they are found in the following villages —

Nimpur, Lalmohanpatna,
Gomunda, Dhukurda,
Saipur.

A few Siyālgirs are also found in Suga and Simla in District Balasore

The tribe seems to have immigrated into its present habitat some 150 years ago, and their language shows that they have come from Western India It is, therefore, probable that they entered Bengal as camp-followers to the Bhonslas, who invaded Bengal in the middle of the eighteenth century

Their features do not give any clue as to their origin They now look like ordinary Bengali peasants

Most of the preceding remarks have been taken from the following,—

AUTHORITY—

GRIERSON, GEORGE A —*Note on a Dialect of Gujarāti discovered in the District of Midnapore*, [illegible] the Asiatic Society of Bengal, Vol lxvii, Part i, 1898, pp 185 and ff

Siyālgirī is derived from a dialect closely related to Gujarati-Bhili, and the tribe has probably originally come from the border districts between Central India, Rajputana, and the Bombay Presidency, the stronghold of the Bhil tribes On their way towards the east they have come into contact with various tribes, and the results can be traced in their speech, which now presents a mixed appearance though the original base is easily recognizable

The only source of our knowledge of Siyālgirī is a version of the Parable of the Prodigal Son which has been forwarded by Babu Krishna Kisor Acharji, Secretary to the Midnapore District Board See the paper quoted as Authority above

The materials are not sufficient to solve all the problems connected with the dialect There cannot, however, be any doubt with regard to its general character The ensuing remarks are entirely based on the specimen

Pronunciation.—In many Bhil dialects an *s* is regularly replaced by a sound which is something between *s* and *h*, somewhat like the *ch* in German 'ach'. In Pārdhī *kh* is used instead of this *h*, thus, *paikhō*, money, *ikh*, twenty, etc Similarly *kh* is usually substituted for *s* in Siyālgirī Thus, *khab* for *sab*, all, *dēkh* for *des*, country, *khāmlōyā-n*, Gujarātī *sāmbhal'ioū*, to hear (compare *kām lunē*, having heard, in the Bhil dialects of Jhabua and Kotra), *barakh*, Gujarātī *varas*, a year, *khul khaya*, having become awakened (compare *hamlu*, thought, in the Bhil dialect of Ratlam)

We have no information as to the pronunciation of this *kh* It is, however, probable that it is pronounced in the same way as in other Bhil dialects [illegible] occasionally find *h* and even *g* used instead, thus, *lahakin*, a harlot, *rig*, [illegible] I have therefore substituted the sign *kh* for the kh of the original.

The *ksh* in *khīlsha*, share, is probably due to the influence of [illegible] Bengali text from which the translation was originally prepared

A cerebral *d* between vowels is pronounced as an *r*, as is also the case in other Bhīl dialects, thus, *thōrā*, few.

L is sometimes substituted for *n*, thus, *lāchu*, dancing, and perhaps also *lāsin*, running The same change is common in many Bhīl dialects, but may also be due to the influence of eastern vernaculars

V is sometimes dropped before *i* and *ē*, as is usually the case in many Bhīl dialects and in the Marāthī of Berar and the Central Provinces Thus, *ēglasta*, Gujarātī *vēgᵃlũ*, distant, *ĩtī*, Gujarātī *vĩtī*, ring In *āt*, word, *w* has been dropped before *ā* In other cases *w* becomes *b* as in eastern vernaculars, thus, *barakh*, year, *jībat*, living, *sēbā*, service

Nouns.—The various genders are constantly confounded. Thus, *sō khab kharach-patra kidhi*, that all expended was made, *tārī āt parhikōlā*, thy word was transgressed

The plural seems to have the same form as the singular Thus, *dikrā*, a son, and sons

With regard to cases, the case of the agent is never used The subject of transitive verbs is put in the nominative case even when the verb is a passive form. Thus, *bāb kahũ*, the-father (-by) it was said.

The nominative singular of strong masculine bases ends in *ā* as in Marāthī and eastern vernaculars, thus, *dikrā*, a son Traces of the Gujarātī termination *ō* are, however, found in the adjectives, thus, *mōtō dīkrā*, the big (*i e* elder) son.

The usual case suffixes are as follows —

Dative, *nē*, *n*, *kō*	Genitive, *nā*, *n*
Ablative, *sē*	Locative, *mē*, *mi*, *mō*.

Thus, *mānkhā-n*, to a man, *bābā-nē*, to the father, *ghar-mi-kō*, to-in-the house, into the house; *barakh-sē*, years-from; *ēk marad-nā baya dikrā thēi*, one man of two sons were; *māra bābā-n kētlā jhānā darmō-pāun chākēr*, how many hired servants of my father's, *gāmrā-mi*, in the village, *undēl-mē*, on the neck, *bil-mō*, in the field. Old locatives are *dēkhēhē*, in the country, *bilē*, in the fields

It will be seen that an oblique base ending in *ā* seems to occur in some of these forms Compare *bāb*, the father, *-bābā-nē*, to the father.

Most of the suffixes just mentioned occur in other Bhīl dialects The locative suffix *mō* and the dative suffix *kō* are perhaps borrowed from Rājasthānī or some eastern dialect. Similar forms, however, also occur in the speech of other Bhīl tribes

Adjectives.—There is no fixed rule for the inflexion of adjectives Thus, *āp-nu bābā-nē*, to his father, *āp-nā chākēr-nē*, to his servant, *āp-nā pēt*, his belly

Pronouns.—'I' is *mu* This form also occurs in some Bhīl dialects 'My' is *māra* The suffix of the dative of pronouns is *hē*, thus, *minhē* or *manhē*, to me. The dative suffix *hē* is common in some Bhīl dialects It corresponds to a genitive suffix *hō* as *nē* corresponds to the genitive ending in *nō* The genitive suffix *hō* occurs in forms such as *tũhu āgal*, before thee, *inhā hāthē*, on his hand, etc.

To the genitive *māra*, my, corresponds a dative *māra*, to me It will be seen that the various dative suffixes correspond to genitives formed by adding the same suffix with another termination. The three pairs of suffixes also occur in other Bhīl dialects

'Thou' is *tu*, genitive *tũhu*, *tār*, and *tē-rā*

The demonstrative pronouns seem to be derived from various sources. Thus, we find *ā*, this, *ēhi*, this, *tinha*, and *inha*, he, *hiyē*, he; *sō*, that, *tō*, that, *tē-krā* his,

tār bad, that after, etc The forms *tuka* and *mh* are p[illegible] the agent

'What?' is *khũ*, corresponding to *kũ* in Gujarāti-Bhīlī

Verbs —There is apparently no difference between the singular and [illegible] Thus, *rahin* means 'he was' and 'they were'

Of the verb substantive the following forms occur, *rahe* [illegible] art, *th*[illegible], [illegible], he was, *thēi*, they were

The conjunctive present is used both as a present and as a past, thus, [illegible], *lahē*, he said, *rahē*, he lived, *jāi lō-ni*, he would not go All these forms are Gujarāti-Bhīlī. The same is the case with the ordinary past, thus, *āv*[illegible], he came, *chāl*[illegible] the-son(-by) it-was said, *hīlsha didhu*, the share was given, *ai*[illegible], he went, *l*[illegible], they went, *jō tār lhābja kīādu*, who ate thy property, etc

The future is formed as in Gujarāti-Bhīlī, thus, *lahis*, I shall say

Eastern forms are perhaps *lhāin*, they ate, *rahin*, he lived. It is however, possible that the final *n* in such forms corresponds to the *n* in the past tense of Kh[illegible] and some Bhīl dialects Compare *lāgīn*, he began, they began, etc., in the Naikdī dialect of Surat

The conjunctive participle ends in *i* or *in*, *u* or *un*, thus, *lari*, having d[illegible], *lei*, having taken, *jāu*, having gone, *lhāun*, having eaten The form *lar-lē*, having d[illegible], is borrowed from Hindī

The negative particle is *kō-ni*, not The same form occurs in some Rajasthāni and Bhīl dialects

The inflexion of Siyālgirī is, as the preceding remarks will have shown mainly the same as in Gujarāti-Bhīlī The same is the case with the vocabulary I am not however, able to explain all the words occurring in the specimen Compare *āpē*, father (probably the Turkī *āglā*, master, borrowed through Hindustānī), *badi-thēi*, against, *lathau*, thereupon, *ēlā-tō*, then (probably the ablative of the base contained in Marwārī *ele*, that), *chhēya* (perhaps a corruption of the Bengali *chēyā*) in *darbār ghan[illegible] khādu*, more food than necessary, *dayā-bahi* pitying (perhaps, compassion having flowed), *lāsin*, having run, *undēl*, neck, etc

For further particulars the student is referred to the specimen which follows —

[No. 64]

INDO-ARYAN FAMILY. CENTRAL GROUP.

BHĪLĪ OR BHILŌDĪ.

SIYĀLGIRĪ DIALECT. (DANTAN THANA, MIDNAPORE)

Ēk marad-nā baya dikrā thēi. Tinha-bichē nānha dikrā āp-nu bābā-nē
One man-of two sons were Them-among the-younger son his-own father-to
kahē, 'bāb, māra hīksha māra dē' Inha ba-bhain hīksha ālaha ālaha
says. 'father, my share me-to give' By-him thereupon share separate separate
kari didha. Thōrā dan rahin nānha dikrā āp-nu khab
having-made was-given. Few days having-remained the-younger son his-own all
hīksha lēin ēglasta pārha giya. Āur tīthē ghanu kharach-patra
share having-taken distant country went. And there much expenditure
karin āp-nu khab urāi didhu. Sō khab kharach-patra
having-made his-own all having-wasted was-given That all expenditure
kidhi, tō dēkhēhē bari akāl pari giya Hiya bari dukhī
was-made, that in-country great famine having-fallen went He very miserable
thaī giya. Tinha ēlā-tō jāu tō-ch gāmrā-mi ēk mānkhān
having-become went. He then having-gone that-verily village-in one of-man
hēla jhāli rīha. Tinha āp-nu bilē ghusri charān mukli
near having-gone stayed. By-him his-own in-field swine to-graze having-sent
didha Ghusri jō chhatriyā khāin tō dēin āp-nā pēṭ bharāū
was-given Swine what husks ate those having-given my-own belly I-may-fill
khōjā. Tinhē kinha didhu kō-ni. Pāchhu khāk-hāun
he-sought To-him by-any-one was-given at-all-not Then awakened-having-become
tinha kahū, 'māra bābān kēṭlā jhānā darmō-pāun chākēr darkār
by-him it-was-said, 'my of-father how-many men wage-getting servants need
ghanu chhēya khādu pāvē ā mu hyākhē bhūkhē maru. Mu hā-ta
much than food get and I here with-hunger die. I here-from
uthin māra āgā-kēnē parhā jāu tinha kahis, "bāb, mu Gōkhāi
having-arisen my father-to near may-go to-him will-say, "father, by-me God
badī-thēi tūhu āgal pāp kidhu. Mu āu tār dikrā buli ōlakhi-pāris
against of-thee before sin was-done. I again thy son having-said be-considered-can
kō-ni. Minhē tu ēk darmō-pāun chākēr kari rākh."' Pāchhu tinha
at-all-not. Me thou one wages-getting servant having-made keep."' Afterwards he
uthin āp-nu āgā-kēnē giya Tinha ēglastē rahē, tēkrā āgā jōyān pāvē,
having-arisen his-own father-to went. He far was, his father to-see got,
inha dayā-bhi lāin jāin undēl-mē lēin buchrā didhā.
he pitying having-run having-gone neck-on having-taken kisses were-given.

Dikrā tinhē kahū, 'bāb, āu Gōl hū badi-thē tīrī āgal [illegible]
The-son(-by) to-him it-was-said, 'father, now God against thy before [illegible]
Mu āur tār dikrā buli ōlakhi-pīrīs kō-ni' Bāb [illegible]
I again thy son having-said be-considered-con at-all-not' The-father(-by) [illegible]
chākēr-nē kahū, 'hēlu khāu lukrī li āin [illegible]
servants-to it-was-said, 'quickly good clothes having-taken having-come to-him [illegible]
dē Inhā hātē ītī āur gōrē khāmrī dē Hēmī mhī [illegible]
give His on-hand ring and on-foot shoe give We [illegible]
khādu khāun khusī rahin Jē-sō mīra dikrī marī [illegible]
dinner having-eaten happy will-remain Because my son having-died [illegible]
thāin, hāji giya-ta, pāo-ta lāya-ha' Tīr-bīd khusī thīyan [illegible]
became, lost gone-was, found-was got-is' That-after merry to-become [illegible]

Tinha mōtō dikrā bil-mō hutā Tō āin ghrē lēhu bajra
His elder son field-in was He having-come in-house dancing [illegible]
khāmlōyān pāū Tab tinha ēk chākēr-nē kānhē bōlin puchhu,
to-hear was-got Then by-him one servant near having-called it-was-asked,
'ā khab khū?' Sō mhē kahū, 'tār bhāya āwa, tīr [illegible]
'this all what?' Him(-by) to-him it-was-said, 'thy brother come-is, thy father [illegible]
khāu khādu taiyār kidhu Kin-sē? tinha tinhē bhūthu bhāu [illegible]
good food prepared was-made Why? by-him him safe well to [illegible]
pāū' Tinha rig kidhu, ghar-mi-kō jū kō-ni Pachhu tinha
it-was-got' By-him anger was-done, house-in-to he does at-all-not Afterwards he
āgā bāhār āin bujhāin kidhu Sō jawāb kar-kē ipnī
father outside having-come entreating was-done He answer made-having [illegible]
āgā-nē kahē, 'ētnā barakh-sē tārī sēbā karu Tārī īt kēdē parhi-bōlī
father-to says, 'so-many years-from thy service I-do Thy word ever disobeyed-was made
kō-ni. Tō tu manhē kēdē ēk bakri-nu chēlu-kō dēi-ni jō mīra bandhu sē
at-all not Still thou to-me ever one goat-of a-kid gavest-not that my friends
lēin hēkhē Tār ēhi dikrī jō khabīn bhūtē rahin
having-taken I-might-laugh Thy this son who(m)-by harlots with have-lived
tār khābaj khādu, hiva jab āwa tu mi-gurivē khādu khāu taiyār
thy property was-eaten, he when came thee(-by) him-for food good prepared
kidhu.' Sō tinhē kahū, 'aikrā, tu mār barobar rahu. Mārū
was-made' (By-)him to-him it-was-said, 'son, thou me with least. Mine
jētlu thā, sō khab tīru Khusī jāin rahā Tō [illegible]
whatever is, that all thine. Merry having-become is(-proper) Thy this [illegible]
marī giya-ta jibit thāin āwa, hāji giya-ta, pāmī'
having-died gone was, alive having-become come, lost gone-was was-found'

KHĀNDEŚĪ AND ITS SUB-DIALECTS

Under this heading are included Khāndēśī proper and the sub-dialects of [illegible] of speech entitled Dāngī and Rangārī. These are all dealt with in detail in the following pages The total number of speakers is as follows —

Khandeśī proper	[illegible]
Dangī	[illegible]
Rangari	[illegible]
Total	[illegible]

The so-called Kunbāū is included under Khāndēśī proper

KHĀNDEŚĪ, AHĪRĀNĪ OR DHĒD GUJARĪ

The district of Khandesh is surrounded by territories belonging to three distinct languages Gujarātī is spoken towards the west and north-west, Rājasthānī towards the north, and Marāthī in the districts to the east and south Gujarātī is also spoken by the higher class husbandmen in Khandesh to the north of the Tapti and it is the language of trade throughout the district Marāthī is, to some extent, spoken in the south and west It is also the language of Government offices and schools, and it is stated to be gradually gaining ascendancy.

The principal language of the district is, however, a form of speech which shows some of the characteristic features of Gujarātī and in others agrees with Marāthī It is sometimes simply called Khāndēśī, *i e*, the language of Khandesh Another name is Ahīrānī, *i e*, the language of the Ahīrs or cowherds, a name which is also reported from other parts of India Lastly, the denomination Dhēd Gujarī connects the language with a group of low-caste husbandmen The Kunbīs are stated to speak a separate dialect called Kunbāū or Kunbī It does not however, differ from the current language of the district in any essential points

The territory within which Khāndēśī is spoken does not exactly correspond to the district of Khandesh It also comprises the northern border of Nasik and the Burhanpur Tahsil of Nimar This latter district is still spoken of as Khandesh by the inhabitants Burhanpur was the capital of Khandesh before Akbar overthrew the dynasty The dialect of Burhanpur has formerly been classed as Varhādī and only 136 Sonars were reported as speaking Ahīrānī

Khāndēśī is further spoken by 500 individuals in Buldana, on the Khandesh frontier and in some border-villages near Jalgaon in Berar

The following are the revised figures forwarded for the use of this Survey —

Khandesh	[illegible]
Nasik	[illegible]
Nimar	[illegible]
Buldana	[illegible]
Akola	[illegible]
Total	[illegible]

Of the 1,050,000 speakers returned from Khandesh, 400,000 have been reported as speaking Kunbāū.

AUTHORITY—

Gazetteer of the Bombay Presidency, Vol. xii, Khándesh Bombay, 1880 Account of the language on pp 42 and ff

Pronunciation.—*A*, *ā* and *ē* are not seldom interchanged, thus, *sa*, *sā*, and *sē*, he is; *bāp-lē* and *bāp-lā*, to the father, *mānus-nē* and *mānus-nā*, by a man. As in the Marāthī of Berar, neuter bases end in *a* where Dēśī Marāthī has *ẽ*, thus, *asa wāt^ana*, so it appeared; *sōna*, gold

Ē is interchangeable with *yā*, thus, *tē* and *tyā*, they

The palatals are pronounced as in Gujarātī and Rājasthānī Thus, *mī jās*, I go; *thōdā-ch din-thī*, after a few days Note the emphatic particle *ch* in the last instance It agrees with Marāthī *ts* and apparently not with Gujarātī *j* Compare, however, the pronunciation of *j* as *s* and *ch* in Bhīl dialects.

The cerebrals are pronounced as in Marāthī and Gujarātī Thus, *ghōdā*, a horse The cerebral *n* is very irregularly used, and a dental *n* is often used instead, thus, *kōnī* and *lōnī*, some one In Nimar there seems to be a strong tendency to use the cerebral sound Thus, we find *mā-nā*, my, *tyā-nā*, his.

The cerebral *l* is sometimes replaced by the dental one in one set of specimens received from Khandesh, where we find forms such as *dōlā*, eye, *pal*, run The specimens forwarded from Nandurbar, Amalner, and Nimar, however, always distinguish the two *l*-sounds The same is the case in the dialect spoken in the Dangs, and the writing of *l* instead of *l* is, therefore, probably inaccurate The cerebral *l* is commonly pronounced like the *l mouillé* in French, and it is, accordingly, often written as a *y*, thus, *dōyā*, eye, *pay*, run. *Y* instead of *l* is very common in the specimens received from Amalner. According to the District Gazetteer, however, it represents the common pronunciation in Khandesh Compare the substitution of *y* and *r* for *l* in the Marāthī of Berar, and for *ḷ* in Dravidian languages.

V is pronounced as in Marāthī and Gujarātī. It is sometimes dropped before *i*, as is also the case in the Marāthī of Berar. Thus, *ichāra*, it was asked, *ikat*, buying

Aspirated letters sometimes lose their aspiration. Thus, the usual ablative postposition is written both *thī* and *tī*.

The Anunāsika is rarely met with and seems to be very faintly sounded. Thus, *asã*, but usually *asa*, thus, (*ghar-*)*mã*, in (the house), and only occasionally (*hāt-*)*mã*, on (the hand)

The phonetical system is, on the whole, the same as in Marāthī and Gujarātī Where those two languages differ, it sometimes agrees with the latter, but in most cases with the former.

Nouns.—Gender.—There are three genders as in Marāthī and Gujarātī The neuter is, however, constantly confounded with the masculine. Thus, *it^ana wāt^anā*, so-much appeared, *pāp kar^anā sā*, sin is made In these instances the subject is neuter, but the verb is put in the masculine.

Number.—There are two numbers, the singular and the plural. They are, however, constantly confounded. Thus, the plural is used as an honorific singular in *tyās-lē*, to him, *ghōdās-nā jīn*, the saddle of the horse. Much more common is the

use of the singular instead of the plural, thus, *chāl ar-lē*, to the [illegible] *tahinā*, these swine are Compare verbs below The plural of weak masculine bases is formed without any addition. Thus, *āndōr*, a son, and sons Strong masculine bases end in *ā* in the singular, as is also the case in Marāthī In the plural they usually preserve the *ā* as in Mālvī and Gujarātī, thus, *ghōdā*, horses, [illegible] Occasionally, however, we also find Marāthī forms such as *ghōdē*

Weak feminine bases seem to form their plural as in Marāthī and Mālvī thus *gāyā*, cows, *pōrī*, daughters Strong feminine bases form their plural as in Marāthī and Mālvī, thus, *ghōdyā*, mares

Weak neuter bases seem to form their plural in *ē*, thus, *dul'rē*, swine But also *dukkar*, swine. Strong neuter bases end in *a* in the singular, thus, *sōna*, gold No instances are available for the plural

Case.—Cases are formed by adding suffixes In the singular they are added directly to the base, as is also the case in Mālvī and Gujarātī Thus, *bāp lē*, to the father, *ghōdā-nā*, of the horse Marāthī forms, such as *ghōdyā-war*, on a horse, *tār'khē-nā*, on that day, occur in a few instances. According to the grammatical sketch in the District Gazetteer, however, they are not justified The only exception is said to be *bhingōtā*, a bee, oblique *bhingōtyā*

The plural has a separate oblique form ending in *ē*, or, in the case of weak masculine and neuter bases, *ēs* Thus, *bāpēs-lē*, to fathers, *pōrīs lē*, to daughters, *bhitarē-mā*, in the walls, *ghōdās-nā*, of the horses It has already been noted that the singular form is often used instead, thus, *bāp-lē*, to fathers, *mānus-lē* and *mānsēs-lē*, to the men

The usual case postpositions are,—instrumental, *sī*, *wārī*, *ghāī*, case of the agent, *nī*, *nī*, *nē*, dative *lē*, *lā*, *nē*, *nā*, ablative, *thī*, *jaw'lūn*, *pāsīn*, *pāv*, *pāin*, *pun*, genitive, *nā*, fem *nī*, neut *na*, locative *mā*, *mē*, *mā̃*, and *majhar* Thus, *dor'la sī*, with rope, *bāp-nā*, by the father, *hissā lē*, to (my) share, *ghar-mā*, in the house, *ghōdās na*, of the horses

In Nimar the instrumental and the case of the agent usually end in *ē* as in Gujarātī, thus, *bāpē*, by the father, *bhukē*, by hunger Similar forms occasionally also occur in Khandesh

The instrumental suffix *sī* is Marāthī The same is the case with the ablative suffix *jaw'lūn*, which is not, however, used in any specimen but only occurs in a list of words received from Khandesh

The suffixes of the case of the agent correspond to Marāthī *na*, *nī* and Mālvī *n* The usual dative suffix is *lē* as in the Marāthī of Berar Besides we also find the usual Marāthī form *lā* *L* and *n* seem to be interchangeable in this suffix, so that we also find it in the forms *nē* and *nā* We may, therefore, perhaps compare Mālvī [illegible] Gujarātī *nē*.

The usual suffix of the ablative is *thī* as in Gujarātī With this [illegible] also the suffix of the genitive agrees The locative suffix *mā*, *mī* corresponds to Gujarātī *mā̃*, and *mē* to Mālvī *mē̃*, *mē*

An old locative is *ghar*, in the house

It will be seen that the inflexion of nouns agrees with Marāthī [illegible] and the formation of most plural forms The main principles of the [illegible] however, where the oblique form does not differ from the base, [illegible]

that prevailing in Marāthī. In this respect Khāndēśī approaches Gujarātī and Mālvī, with which languages it also shares most case suffixes.

Adjectives.—Adjectives are inflected in gender and number as in Marāthī. Thus, *bhalā mānus*, a good man, *bhalᵉyā bāyᵃkā*, good women. The form usually remains unchanged when the qualified noun is inflected. Thus, *thōdā-ch din-thī*, after few days, *tyā-nā galā-mā*, on his neck In some cases, however, we find Marāthī forms, such as *bhalyā mānus-lē*, to a good man An oblique form seems to end in *ī*; thus, *jan-nī ghar*, in a man's house; *tu-nī samōr*, before thee

Numerals.—The numerals are formed as in Marāthī. In Nimar, however, Gujarātī forms, such as *chha*, six, *das*, ten, *pachās*, fifty, and *sō*, hundred, are used *Sō* and *das* also occur in Khandesh

Pronouns.—The personal pronouns are mainly the same as in Marāthī. The case suffixes are the same as in the case of nouns 'I' is *mī*, but also *mai*, as in Mēwātī. 'We' is *ham* or *ām*, as in Mēwātī, 'you' is *tum*, as in Mēwātī. Other forms are *āmhū*, we; *āpan*, we, including the person addressed, *āmī*, *ām-ē* and *āmhū*, by us; *tumī*, *tumhī*, and *tumē*, by you, etc

The pronouns *tō*, that, he, and *jō*, which, have three genders as in Marāthī. The same is the case with *hau* and *au*, this compare Marāthī *hā*, Rajpipla Bhīlī *āi*, Māwchī, Dēhawālī and Dhōdiā *ō*, Mālvī *yō*

Kōn, who? does not change in the oblique form.

Verbs.—The Khāndēśī verb has developed several characteristic features of its own. It has already been remarked that the two numbers are often confounded Thus, *jāyāt*, they became, is also used in the sense of 'he became', *rahinā*, he lived, is sometimes used with a plural subject.

Verbs are used in the active, passive, and impersonal constructions as in Marāthī and Gujarātī. Instead of the neuter form of the verb in the impersonal construction we, however, often find the masculine, thus, *bāp-nā sāngᵉnā*, instead of *sāngᵉna*, the father said The past tense of transitive verbs often agrees with an inflected object, as is also the case in Gujarātī. Thus, *tyā-ē ti-lē balāvī*, he called her The past tense of transitive verbs is sometimes also actively construed, thus, *tō karᵃnā*, he did.

Verb substantive.—The present tense is formed from the base *sa* which also occurs in many Bhīl dialects, and in the Ahīrwātī and Mēwātī dialects of Rājasthānī In Nimar we also find *chhē* as in Nimārī and Gujarātī The forms *sā*, *sē*, and *śē* are used for all persons in the singular The corresponding plural form is *śētas*, or, in Nimar, *śētēs*. *Sas* and *śēs* are also used instead of *sā* and *śē*, respectively, in the second and third persons singular The singular form is often also used for the plural, and *vice versā*.

The past tense is formed from the base *hōta* or *whata* Compare Marathī *hōta*, Gujarātī *hata* The regular forms are,—singular, 1, *whatū*, 2, *whatā*, 3, *whatā*, plural, 1, *whatūt*; 2, *whatāt*, 3, *whatāt* The form *whatā* is only used with a masculine subject. The corresponding feminine and neuter forms are *whatī* and *whata*, respectively.

The first person singular is often identical with the second and third Thus, *mī hōtā*, I was The singular is also commonly used for the plural. Sometimes the terminations of the present tense are added, thus, *hōtās*, thou art, you are, they are, etc

The infinitive is *hōna* or *asna*, to be. The conjunctive participle is *hōī-san*, having been Marāṭhī forms such as *asūn*, however, also occur.

Finite verb.—There are only a few instances of the old present in the [illegible] Thus, *jāy-nā*, he would not go.

The ordinary present has the same terminations as in the case of the verb substantive Thus, *karas*, I, thou, or he, does, *karlas*, we, you, or they, do In Nar[illegible] the plural is *kar'jēs*, we do, *kar'tēs*, you and they do In the same district we also find forms such as *jāus*, I go

The past tense is often formed as in High Hindī, thus, *lāgā*, he began, *[illegible] mārā*, he struck. Commonly, however, a suffix *nā* is added Thus, *tō pad'nā*, he fell, *tī pad'nī*, she fell This suffix must be compared with the common *n* suffix in Bhīlī and the suffix *nē* of the past tense of Sadrī Korwā and other broken dialects spoken by aborigines—See Vol vi, p 222 Compare also forms such as *bandhānō*, bound, *dit'[illegible]*, [illegible], quoted in the Khandesh Gazetteer from Northern Gujarātī

The suffix *nā* is sometimes also transferred to the present tense, thus, *[illegible]*, I go, *tō rāhinā*, he lives A corresponding present participle is *rāh'nā*, being

The wide use of this *n*-suffix for past time in Gujarātī, Bhīlī, and Khāndēsī (it also occurs in Eastern Hindī), may suggest that it is of a different origin from the Aryan suffix *la* It can perhaps sometimes be compared with the suffix *na* which forms relative participles in Telugu and other Dravidian forms of speech or with the common *n* suffix in Mundā languages

The usual singular form of the past tense ends in *ā*, fem *ī*, neut *u*, the corresponding plural in *āt*, thus, *gyā*, I, thou, or he, went, *gyat*, we, you, or they, went The first persons singular and plural have sometimes special forms, thus, *[illegible]*, I went, *ham gaūt*, we went The singular is very often used instead of the plural, thus, *jāvā*, they became, *lāgā*, they began

In the case of transitive verbs, the past tense agrees with the object or is put in the neuter singular Thus, *rup'yā kānī lidhāt*, who took the rupees? The final *a* of the past tense neuter is often dropped, thus, *tyā-nī ghar bāndh*, he built a house

Periphrastic tenses are formed by adding the verb substantive to the present, past, and pluperfect participles Thus, *tyā khātā-tā*, they were eating, *tī rad'tī tī*, she was crying, *pāp kīda śē*, sin has been done, *chālēl śē*, I have walked, *[illegible] lidhu*, he had died The past tense of the verb substantive has, as will be seen from the instances just quoted, sometimes the form *tā*, etc, in such compound tenses This *tā* is perhaps only abbreviated from *hōtā* It is, however, possible that it is identical with Mārwārī and Mēwātī *thā* and the Bundēlī *tō* This latter form at least seems to occur in [illegible] I took, *lai-thā'*, you took. Compare *basī rak'nā tō*, he is sitting

The future is formed by adding an *s* suffix, as in Gujarātī In the third person singular and plural, however, we usually find the Marāthī forms Thus, *[illegible]*, I [illegible] do, *kar'śī*, *kerīs* and *karī*, thou wilt do, *karī* and *karē'*, he will do, *[illegible]*, we shall do, *kar'sā*, *kar'śā(l)*, and *kar'śā'*, you will do, *kar'ti(l)* and *[illegible]*, they will do. The form *karī* is said to be optionally used for all persons and numbers

A past conjunctive is formed from the present participle; thus, *[illegible]*, (if) I had recognized; *tō āp'ā gyā [illegible]* He would have [illegible], (if) she had given

The imperative is formed as in Marāthī, thus *kar*, do, [illegible]

An infinitive is formed with the suffix [illegible], thus, *[illegible]* Sometimes *lāgī* is added to the conjunctive participle [illegible]

Other verbal nouns end in *nā*, *ā*, and *wā*; thus, *nāchʰnā*, dancing; *lhāwā-lē*, in order to eat; *sāṅgʰwā-lē*, in order to say; *chārā-lē*, in order to tend.

The present participle ends in *t*, or, in the strong form, *tā*; thus, *ʒēt*, coming; *lhātā* eating. The past participle passive ends in *ā* or *nā*; thus, *kʒā*, *lidā* or *larʰnā*, done. It has already been stated that the suffix *nā* is occasionally also used to form a present participle; thus, *rāhʰnā*, living.

A pluperfect participle is formed as in Gujarātī by adding *l* to the past participle; thus, *chālēl*, having gone; *gaʒāl* and *gaʒōl*, having gone; *gamāinōl*, who had been lost; *mārēl*, who had been struck; *marēlā*, who had died.

A future participle passive is formed as in Marāṭhī. Thus, *pōt bharʰwā*, the belly should be filled.

The conjunctive participle is formed as in Gujarātī by means of the suffix *ī*, to which *n*, *nē*, *nī*, *ʒan*, and *ʒanī* may be added. Thus, *dēī*, having given; *uthīn* and *uthinē*, having arisen; *lhāʒinī*, having eaten; *lēī-ʒan*, having taken; *mhanī-ʒʰnī*, having said. In a few instances we find Marāṭhī forms such as *larūn*, having done; *mhanūn* and *mhūn*, having said.

The preceding remarks will have shown the mixed nature of the Khāndēśī verb. Just as the language differs from Marāṭhī and approaches the languages of the inner circle in the formation of the oblique base, so it agrees with these latter forms of speech in other important test points. The past tense is not formed by means of an *l*-suffix; it has an *ʒ*-future, and its conjunctive participle takes the suffix *ī*.

The preceding remarks will also have shown that there is a great variety of forms in common use. The regular inflexion will be seen from the short skeleton grammar which follows:—

KHĀNDEŚĪ SKELETON GRAMMAR.

I.—NOUNS.

	Masculine.		Feminine.		Neuter.
Singular.					
Nom.	*ʒāp*, a father	*gʰōḍā*, a horse	*gāī*, a cow	*ghōḍī*, a mare	*pāp*, a sin.
Instr.	*ʒāp-nī*	*gʰōḍā-nī*	*gāī-nī*	*ghōḍī-nī*	*pāp-nī*.
Dat.	*ʒāp-ʰlā*	*gʰōḍā-ʰlā*	*gāī-ʰlā*	*ghōḍī-ʰlā*	*pāp-ʰlā*.
Abl.	*ʒāp-ʰlī*	*gʰōḍā-ʰlī*	*gāī-ʰlī*	*ghōḍī-ʰlī*	*pāp-ʰlī*.
Gen.	*ʒāp-ʰnā*	*gʰōḍā-ʰnā*	*gāī-ʰnā*	*ghōḍī-ʰnā*	*pāp-ʰnā*.
Loc.	*ʒāp-ʰnā*	*gʰōḍā-ʰnā*	*gāī-ʰnā*	*ghōḍī-ʰnā*	*pāp-ʰnā*.
Plural.					
Nom.	*ʒāp*	*gʰōḍā*, *gʰōḍē*	*gāyā*	*ghōḍyā*	*pāp*
Obl.	*ʒāpā*	*gʰōḍā*	*gāyā*	*ghōḍyā*	*pāpā*.

ADJECTIVES.—Weak adjectives are not inflected. Strong adjectives, including the genitive, are inflected for gender and number, but not for case. Thus, *dhākʰlā*, small, fem. *dhākʰlī*, neut. *dhākʰlā*; plural *dhākʰlā* and *dhākʰlā*, fem. *dhākʰlyā*, neut. *dhākʰlā* (?).

The oblique Marāṭhī form commonly occurs. Thus, *dhākʰlā ghar-nā*, in the small house.

II —PRONOUNS

	I		Thou		[illegible]	[illegible]
	Singular	Plural	Singular	Plural	—	—
Nom	mī, mai	ham, āmī, āpan	tū	tum	[illegible]	[illegible]
Instr	mī, mē	āmī, āmkū	tū, tu, tē	tumī, tumkū	[illegible]	[illegible]
Dat	ma lē	āmī lē	tu lē	tum ī/-lē	[illegible]	[illegible]
Gen	ma na	āmī na	tu na	tum na	[illegible]	[illegible]

	tō, tha', ha				
	M	F	N	Plural	
Nom	tō	tī	tē	tē, tō	Singular [illegible] ha (or hē) [illegible] Plural [illegible]
Dat	tyā lē	tī lē	tyā lē	tē, tī lē	
Gen	tē-na	tī na	tē-na	tē, tī na	

III —VERBS

A —Verb Substantive —*Ha'na, h'na* to be

	Present		Past		Future		Imperative
	Singular	Plural	Singular	Plural	Singular	Plural	—
1	tē	[illegible]	[illegible]	[illegē]	[illegī]	[illegī]	
2	tē(s)	tēlas	[illegī]	[illegī]	[illegī]	[illegī]	[illegī]
3	tē(s)	tēlas	[illegī]	[illegī]	[illegī]	[illegī]	

B —Finite Verb —*Pa'ḍ'na*, to fall

Verbal Nouns *paḍū, pa'na, paḍī lē, paḍ[illegible]ī lē*

Participles —Present *paḍa', paḍ'tā*; Past, *paḍā, pa[illegible]nī*, Pluperfect, *p[illegible]*, [illegible] Future *pa[illegible]*, *paḍ[illegible]*

Conjunctive Participle *pa[illegible] pa[illegible] pa[illegible]* having fallen

	Present	Past	Future	Imperfect
Sing. 1	*pa[illegible]*	*paḍ'nī* (-nū)	*p[illegible]*	
2	*pa[illegible]*	*p[illegī]*	*p[illegī]*	*p[illegī]*
3	*pa[illegī]*	*paḍ'nī*	*p[illegī]*	
Plur. 1	*p[illegī]*	*p[illegī]* (-nū)	*p[illegī]*	
2	*p[illegī]*	*p[illegī]*	*p[illegī]*	*p[illegī]*
3	*pa[illegī]*	*paḍ'nī*	*p[illegī]*	

Present definite *mī p[illegī]* Imperfect *mī paḍ'tī*, Perfect [illegible] Future [illegible] Past Conditional *mī pa[illegī]*

S[illegible] all other verbs. In the past [illegible] tive verbs are passive [illegible] the past [illegible]

C —Irregular Verbs.—Se[illegible] [illegible] to take pa[illegī] [illegī] [illegī] [illegī] [illegī]

Of the three specimens which follow, the two first have come from Khandesh, and the third represents the dialect of the Sonars of Burhanpur in Nimar

The first specimen, a translation of the Parable of the Prodigal Son from Nandurbar Taluka, is a fairly good example The second is the statement of a witness in a dialect which shows strong traces of the influence of Marāthī The third specimen has been translated from a Marāthī reader. It more closely agrees with Gujarātī than is the case with the other specimens Thus the instrumental always ends in *ē*, e g , *bāpē*, by the father, etc.

[No 65]

INDO-ARYAN FAMILY. CENTRAL GROUP

KHANDEŚĪ.

SPECIMEN I.

(DISTRICT KHANDESH)

कोणी-एक माणसले दोन आडोर म्हतस । त्यामाना धाकला आपले वापले म्हनना, बाबा, मना हिस्साले जी जिनगी येई ती माले दे । आनी त्यानी त्यासले आपली जिनगी वाटी दिदी । थोडाच दिनथी आपनी ममदी जिनगी लयिनी दूर देसमा निघी-ग्या । आनी तठे आपनी ममदी जिनगी उडाई-दिदी । त्यानी ममदी जिनगी उडाई दिदी आन तठे मोठा दुस्काळ पडना । आनी तठे त्याले खावा-पीवा-नी मोठी पंचईत पडनी । आनी तठे तो त्या देमना एक जननी घर म्हायना । त्याने त्याले आपना खेतमा डुकरे राखाले लावी-दिधा । डुकरे जो कोंडा खातस तो कोडा राजीखुपीथी खायिनी आपन पेट भरता । पन तो बी त्याले मिळना नही । तवळ तो सुध-वर उना' आनी म्हना लागना की, मना वापना नोकरमा कित्येकले पुरेनी उरे इतली भाकर मिळमनी मी भुक्या मरस । मी उठिसनी मना वापना गमे जास आनी त्याला म्हनम, बाबा, तुनी ममोर देवना मी अपराध कया । आते मी तुना आडोर म्हनी-लेवाले लायक नही । माले तुना एक पगारी चाकर कर । अस म्हनीसनी तो उठीनी वाप-गमे गया । तो दूरच शे तितलाकमा त्याना वापनी देखा । त्याले दया येईसनी तो त्यान पान दवडत ग्या आनी त्याना गळामा पडिसनी त्यानी मुका लिधा । तवळ आडोर आपना वापले म्हनना, बाबा, आते मी तुना आडोर म्हनी-लेवाले लायक नही । तुनी ममोर देवना मी अपराध कया । पन वाप चाकरले हाक मारिसनी म्हनना चागली कुडची लेईनी त्याना अगमा घाला, हातमा मुदी घाला, पायमा जोडा घाला । खाई पियिसनी मजा करवो चला । हो मना आडोर मरी ग्या था, तो आते जिवंत हुई उना, तो खोवाई ग्या था, तो मिळना । आनी त्या मजा करु लागनात ।

इवाग त्याना मोठा भाऊ खेतमा होता । तो घर येत होता । तो घरना नजीक उना तवळ त्याले नाचन वजावन ऐकू उन । तवळ त्यानी एक चाकरले बोलाविसनी इचार, आठे काय चाली-हयन । तो म्हनना तुना भाऊ मजामा उना शे म्हनून तुना वाप मेजवानी करस हे ऐकिसनी त्याले राग उना , आनी तो घरमा जायना । म्हनून त्याना वाप बाहिर उना आनी

आजेव करी लागना । आडोर बापले सनना बाबा देख मी [illegible] चाकरी करम पन तुमना हुकूम आज लगन मोठा नही । [illegible] खाया पिवाले एक बकरीन बच पन दिध नही । पन त्याने तुनी जिनगी [illegible] तो तुना आडोर येता बरोबर तू त्यानी-करता मेहनानी करम । [illegible] पोया, तू मना पास शे । आनी मना पान ने कांही [illegible] तुनच शे । पन [illegible] भाऊ मरी ग्या था, तो जिवत हुई उना, खोयाइ ग्या था तो मिळना । [illegible] होइमनी मजा करवी है बरोबर शे ॥

[No. 65.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

KHĀNDĒŚĪ.

SPECIMEN I

(DISTRICT KHANDESH.)

TRANSLITERATION AND TRANSLATION.

Kōnī-ēk mānas-lē dōn āndōr whatas. Tyā-mā-nā dhāk^a^lā āp^a^lē bāp-lē
A-certain man-to two sons were Them-in-of the-younger his-own father-to
mhan^a^nā, 'bābā, ma-nā hissā-lē jī jin^a^gī yēī tī mā-lē dē' Ānī
said, 'father, my share-to what property may-come that me-to give' And
tyā-nī tyās-lē āp^a^lī jin^a^gī wātī didī Thōdā-ch dīn-thī
him-by them-to his-own property having-divided was-given. A-few-only days-in
āp^a^nī sam^a^dī jin^a^gī layi-nī dūr dēs-mā ninghī-gyā Ānī
his-own all property having-taken a-far country-into having-started-went And
tathē āp^a^nī sam^a^dī jin^a^gī udāī didī Tyā-nī sam^a^dī
there his-own all property having-squandered was-given Him-by all
jin^a^gī udāī didī, ān tathē mōthā duskāl pad^a^nā Ānī tathē
property having-wasted was-given, and there a-great famine fell And there
tyā-lē khāwā-piwā-nī mōthī pañchaīt pad^a^nī. Ānī tathē tō tyā dēs-nā
him-to eating-and-drinking-of great difficulty fell And there he that country-of
ēk jan-nī ghar rhāy^a^nā Tyā-nē tyā-lē āp-nā khēt-mā duk^a^rē
one person-of (at)-house remained Him-by him-to his-own field-into swine
rākhā-lē lābī didhā. Duk^a^rē jō kōndā khātas tō kōndā
to-keep having-employed was-given Swine what husks eat that husks
rājī-khushī-thī khāyi-nī āp^a^na pēt bhar^a^tā Pan tō bī
gladness-with having-eaten his-own belly would-have-filled But that even
tyā-lē mil^a^nā nahī Tawal tō sudh-war unā, ānī mhanā lāg^a^nā kī,
him to was-obtained not Then he senses-on came, and to-say began that,
'ma-nā bāp-nā nōkar-mā kityēk-lē purēnī urē it^a^lī
'my father-of servants-among several-to having-sufficed might-be-spared so-much
bhākar milas^a^nī mī bhukyā maras. Mī uthi-s^a^nī ma-nā
bread having-been obtained I hungry am-dying. I having-arisen my
bap-nā gamē jās anī tyā-lā mhanas, "bābā, tu-nī samōr
father-of near go and him-to say, "father, your in-presence

Dēw-nā mī ap'rādh kayā, ītē mī tu-nā āndōr mhan'lēwā
God-of (by)-me sin was-done, therefore I your son having-called-to-be
lāyak nahī Mā-lē tu-nā ēk pagārī chākar kar.' Asā mhan'lyā
worthy am-not Me-to your one paid servant make.'' So having said
tō uthīnī bāp gamē gayā. To dūr-ch sē tō'lak-mā
he having-arisen father near went He at-a-distance is in-the-mean time
tyā-nā bāp-nī dēkhā. Tyā-lē dayā yē-s'nī tō tyā-chā
his father-by was-seen. Him-to compassion having come he him-of
pāna daw'dat gyā ānī tyā-nā gaḷā-mī padī-s'nī tyā-chā mukhā
near running went and him-of on-the-neck having-fallen him-by his
lidhā Tawaḷ āndōr āp-nā bāp-lē mhan'nī, 'bābā ātē mī
was-taken Then the-son his-own father to said, 'father, now I
tu-nā āndōr mhanī-lēwā-lē lāyak nahī, tu-nī samōr Dēw-nā mī
your son to-be-called worthy am-not, your in presence God-of (by)-me
ap'rādh kayā.' Pan bāp chākar-lē hāk mārī-s'nī mhan'na,
sin was-done' But the-father servant-to a-call having-struck said,
'chāng'lī kud'chī lēī-nī tyā-nā ang-mī ghālā, hāt-mā mundī ghā,
'good a-robe having-taken his body-on put, hand-on a-ring put,
pāy-mā jōdā ghālā, khāī-pīyī-s'nī majī kar'wō-chalī Hau
feet-on shoes put, having-eaten-and-drunk merriment let-us-make This
ma-nā āndōr marī gyā thā, tō ātē jīwant hūī unā, tō
my son having died gone was, he now alive having-become came, he
khōwaī gyā thā, tō mil'nā.' Ānī tyā majā karū
having-been-lost gone was, he is-found' And they merriment to do
lāg'nāt.
began

Ibāg tyā-nā mōthā bhāū khēt-mī hotā To ghar yēt
At-this-time his elder son field-in was He to-house coming
hōtā Tō ghar-nā najīk unā tawaḷ tyā-lē nāch'na bajīw'na aikū una
was He house-of near came then him-to dancing music to-hear came
Tawaḷ tyā-nī ēk chākar-lē bolāvī-s'nī ichārā, 'athē kāy chāl
Then him-by one servant-to having-called was-asked, 'here what going
rhav'na?' Tō mhan'nā, 'tu-nā bhāū majī-mā unā-sē, mhanūn tu-nā
was?' He said, 'your brother health-in come-is, therefore your
bāp mōj'wānī karas' Hē aikī-s'nī tyā-lē rāg unā, ānī
father a-feast is-making' This having-heard him-to anger came, and
ghar-mī jāv'nā Mhanūn tyā-nā bāp bāhēr unā, ānī
house-in would-not-go Therefore his father out came, and
karī lāg'nā Āndōr bāp-lē mhan'nā, 'bābā, dēkh, mī
to-make began The-son father-to said, 'father, see, I
warīs jīvā tu-nī chāk'rī karas, pan tum-nā
years have gone your service are-doing, but your

mōdā nahī, 'tarī-bī mā-lē ma-nā sōbʰtī barōbar khāwā piwā-lē ēk
was-broken not; still-even me-to my friends with to-eat and drink one
bakʰrī-na bachcha pan didha nahī Pan jyā-nē tu-nī jinʰgī
she-goat-of young-one even given is-not But whom-by your property
randī-bājī-mā udāī didhī, 'tō tu-nā āṇdōr yētā barōbar
harlotry-in having-wasted was-given, that your son, on-coming immediately
tū tyā-nī karʰtā mējʰwānī 'karas' Tawaḷ bāp āndōr-lē mhanʰnā,
you him-of for a-feast make.' Then, the-father son-to, said,
'pōryā, tū ma-nā pās śē, ānī ma-nā pāna jē kā̃hī śē tē
'son, you of-me near are, and my near what some-thing is that
samʰda tu-na-ch śē Pan hau tu-nā bhāū marī-gyā thā, tō jiwant
all your-alone is But this your brother dead-gone was, he alive
huī unā, khōwāī-gyā thā, tō miḷʰnā, mhanūn āpan khush
having-become came, lost-gone was, he is-found, therefore we glad
hōi-sʰnī majā karʰvī hai barōbar śē'
having-become merriment should-be-made this proper is'

[No 66]

INDO-ARYAN FAMILY. CENTRAL GROUP.

KHANDESI

SPECIMEN II.

STATEMENT OF A WITNESS

(DISTRICT KHANDESH)

मी १५ तारखेना सिदखेडाने बाजार गयाल । मी घुडामण, तानाजी, एकत गाडीमा गयात । बाजार करीसन परत उनात । दीन निरगुडीनी डोंडे गया । पर्मो अर्धा माइल गाडिनी मेह पावत उना । ते चोर आडवा जाया । एक चोरन दगड मारना । तो मनी गाडना लागा । चोरन गासडी सोडना । मनी गासडी आन तानाजीनी गासडी सोडनी । मने गासडी माइन दोन माझा एक माल वधे रुपये ३३ आन खुर्दा आयजी आडीच रुपयाना इतना माल नी गया । तानाजीन गासडी माईन मो माया खुनना तुकडे तीन, वधे रुपये सात, नी गयात । मेमा वधे चार रुपये आन तीन रुपयाना खुर्दा आताल । एक चोरन मना भाला टोपना । मग ते चोर निरगुडी-नी बाग वरा पळना । मग आमन मामान आयरोमन परमो गया । मोठ पोलीस पाटीलना खबर करना । तन्हा त्या चोर हजर कारनी आतलाना । मग तामन [illegible] पाहारा बठाई दीना । त्या लोक कबाडू उना ते आपला या मालुम नाही [illegible] चोर आमने गावना मत । आन ते मना [illegible] देखामा मत । चोरनी [illegible] मारतात अमना । मनी वलख दिनातना ॥

[No. 66]

INDO-ARYAN FAMILY. CENTRAL GROUP.

KHĀNDĒŚĪ.

SPECIMEN II.

STATEMENT OF A WITNESS.

(DISTRICT KHANDESH.)

TRANSLITERATION AND TRANSLATION.

Mī paṇdrā tārīkhē-nā Sindhkhēḍyā-nē bājār gayāl. Mī, Chuḍāman
I on-the-fifteenth date Sindkhedā-of bazar (to) had-gone. I, Chuḍāman
Tānājī, ēka-ch gāḍī-mā gayāt. Bājār karī-san parat unāt.
Tānājī, the-same carriage-in had-gone. Marketing having-done back we-came.
Dīn Nīrguḍī-nī-jōḍē gayā. Warsī ardhā māil rāhinī tēth-pāwat umā.
The-day Nirguḍī-of-near went. Warsi half a-mile remained there-up-to (we)-came.
Tē chōr āḍvā jāyā. Ēk chōr-na dagaḍ mārnā. tō ma-nī gāl-nā
The thieves across became. One thief-by stone was-thrown, that my cheek-to
lāgā. Chōr-na gāṭḍī sōḍnā. Ma-nī gāṭḍī ān Tānājī-nī gāṭḍī
hit. The-thief-by bundle (of-clothes) was-loosed. My bundle and Tānājī-of bundle
sōḍnī. Manē gāṭḍī-mān dōn sāḍyā, ēk sālū. bandhē rupayē tētīs
was-loosed. My bundle-in-from two sadiea, one salu, whole rupees thirty-three
ān khurdā ingrajī āḍī-ch rupayā-nā itnā māl
and copper-pieces (English-coin) two-and-a-half rupees-of so-much property
li-gayā. Tānājī-na gāṭḍī-mān san sāḍyā khan-nā tukḍē tīn, bandhē
was-taken-away. Tānājī-of bundle-in-from six sadiea khan-of pieces three, whole
rupayē sāt li-gayāt. Tē-mā bandhē chār rupayē ān tīn rupayā-nā
rupees seven were-taken-away. That-in whole four rupees and three rupees-of
khurdā ātāl. Ēk chōr-na ma-lā bhālā tōchnā. Mang tē chōr
copper was. One thief-by me-to a-spear was-pierced. Then those thieves
Nīrguḍī-nī bāg-mā palnā. Mang ām-na sāmān āvtī-san Warsī
Nirguḍī-of garden-up-to ran. Then our luggage having-collected to-Warsi
gayā. Tīthā pōlīs pātīl-nā khabar karnā. Tavhā tyā chōr hajar
we-went. There police patil-to information was-made. Then those thieves present
lāvā ātīl-nā. Mang tyā-na ghar-mar pāhānā bathāī dīnā. Tyā
at-all were-not. Then by-him house-on a-watch having-placed was-given. Those
lōk kōthālā umā tē āpnā lā mālūm nāhā. Ān chōr ām-nē gāv-nā
people where came that to-us anything know was-not. Those thieves our village-of

sat; ān tē ma-nā hamēs dēkhā-mā-ert. Chōr-ri [illegible]
were; and they we-to always sight-u-are The-thieves-of [illegible]
tyā mārtīt āmi-lā Mhanī wāhkh [illegible]
they would-have-beaten us-to Therefore recognition [illegible]

FREE TRANSLATION OF THE FOREGOING

On the fifteenth I had gone to the bazar of Sindkhe[illegible] I [illegible] Ch[illegible] in T[illegible] went in the same carriage After having done marketing we [illegible] On [illegible] we went to Nirgudī and came so far as half-a-mile from Wa[illegible] when we [illegible] by thieves One of the thieves threw a stone which hit me on the [illegible] The [illegible] unloosened our bundles, both mine and Tānājī's From my bundle they took two [illegible] a turban, and thirty-three rupee-pieces and two-and-a-half rupees in English coin[illegible] From Tānājī's bundle they took six saris and three pieces of [illegible] and [illegible] rupees cash, of which four were in whole rupees and three in copper[illegible] One of the [illegible] pricked me with a spear

Then the thieves fled towards the garden of Nirgudī, and we collected our bundles and went to Warsi. There we made an information to the police-m[illegible]. He the[illegible] were not then present, but he had their house watched We do not know when they came in Those thieves belong to our village, and I always see them If I had shown that I recognized the thieves, then they would have killed us, and therefore I did not [illegible] recognition

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[1] Sixteen cowries [illegible] the [illegible] [illegible]

[No. 67.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

KHANDESI.

SPECIMEN III.

(DISTRICT NIMAR)

A POPULAR TALE.

एक छोकरा निसाळे लिखवाळे जाता-ता । त्याए एक दाडा एक छोकरानी वस्त्र चुरावीने त्याए ते पोतानी मायळे दीदी । तिए छोकराळे मिन्ना करवी वे न करतां उलटी गावासकी दीदी, ने त्याळे एक झाव एक खावाळे दीद । त्या-उपरात पछी तो छोकरा जसा-जसा मोठा होता गया तसा-तसा मोठा मोठा चोरा करवा लागा । कोई एक दाडे तो चोरीमां पकडायना । पछी त्याळे फांसी देवाने सरकारना मिणाई लई गया । तो तमासा जोवा-करतां लोकोना थाट मळना-ता । तठे त्यांनी माय-बी एईने हुमासा लाखी लाखीने रडती ती । तीळे देखीने तो त्याए सरकारना मिपाईळे साग के दाडा हो, एक वखत माणी मायना वरी माणा मिलाप करावा । त ऐकीने त्यांळे दया वनी वरी त्यांए तिळे पासे वलावी । ते वखत चुक्तामां त्याए तिणा कान चावी खाद्या । अयि जोईने लोक सांगवा लागा, काय-हो खराव से आज पोया । जोवा, जोवा, आज फासी जावानी वखत वी अयि महा पातक करवाळे वी चुकना नहीं । त ऐकीने त्याए उत्तर दीदा । माउ हो, माणी विनंती ऐका । ने या मायना प्राण वी ये वखत लीदा तो-बी मचे दोस लागता नहीं । अर्थ कां सागव के, मूळ मी हना, होता, तदळ निसाळमानी एक छोकरानी वस्त्र मे चोरावीने ईना-पासे दीदी, तदळच ये माणा पारपत्य करती, ने मळे झांव एक न देतो, तो आज ये दशा मळे कां प्राप्त होती ।

[No. 67.]

INDO-ARYAN FAMILY. CENTRAL GROUP

KHĀNDEŚI

SPECIMEN III

A POPULAR TALE.

(DISTRICT NIMAR.)

TRANSLITERATION AND TRANSLATION

Ēk chhōk'rā nisālē hkh'wā-lē jātā-tī Tyāt ēk dida ēl
One boy in-a-school to-learn going-was By-him one day one
chhōk'rā-nī wast churīvīnē tyāt tē pōtī-nī mīy-lē dēlī
boy-of a-thing having-stolen by-him that his-own mother-to was given
Tīt chhōk'rā-lē śikshā karvī tē na kar'tī ul'tī
By-her the-boy-to punishment should-have-been-done that not doing on-the contrary
śābās'kī dīdī, nē tyā-lē ēk jāmb phal khāwā lē dīdā Tyā
applause was-given, and him-to one guava fruit eating for was-given That
up'rāt pachhī tō chhōk'rī jasā jasī mōthī hōtī gayā, tasī tasī mōthyā
after then that boy as as great becoming went so so great
mōthyā chōrvī kar'wī lāgā Kōī ēk dīdē tō chori-mī pak'dīyā
great thefts to-do began Certain a on-day he in-a-theft was caught
Pachhī tyā-lē phāsī dēwā-lē Sar'kār-nī śipāī hātī gayā
Then him-to hanging give-to Government-of police having-taken went
Tō tamāsā jōwā-kar'tī lōkō-nī thāt maj'nī-tī Tithē tyā-nī bāy
That spectacle seeing-for people-of a-crowd gathered-was There his father
bī ēī-nē husāsī likhī-lākhīnē rad'tī-tī Tī lē ēkhar'
also having-come sobbing making crying-was He-to having-seen the
tyāt Sar'kār-nī śipāī-lē sāngā lē, 'dādā hō, ā
by-him Government of the-police to it-was-told that, 'brothers O,
mānī māy-nī wātī mānī milīp karīwā' Tā
my mother-of and my meeting should-be-made' That
dayā wānī, wātī tyā-lē tī-lē pāsē bōlāvī Tē
pity came, and by-them her-to near was called That
tānī kān chāvī khādī Avā jōnī
her ear having-bitten was eat. This
'kāy, hō, kharāb sē āū pōryā Jōwā, Jōwā, Āū
'what, O, bad is this boy Look! Look! This

[illegible]

FREE TRANSLATION OF THE FOREGOING.

A certain boy went to a school. One day he stole something which belonged to another boy, and brought it to his mother. Instead of punishing the boy as she ought to have done, she approved of his action and gave him a good deal to eat. After that time the boy began to commit greater and greater thefts as he grew up, till at last he was caught in a theft. The Government officers brought him every to be hanged. A crowd of people gathered in order to see the spectacle, and among them was also his mother who was busily selling and crying. When he caught sight of her, he asked the officers to let him give his mother one a moment. One of them they called the mother to him. Then he caught hold of her ear off. Seeing this the people said, 'see, see how wicked this boy is. Even on his way to the gallows he does not fail to commit so great a sin.' Hearing these he answered, 'good people, listen to my statement. Even if I had any other my mother's life, my blame would have been avoided to me. And I will tell you why. When a small boy I once brought her something which I had stolen from another boy at school. And she at that occasion punished me, and not gave me a good deal, then I should not to-day have come to such a pass.'

The dialect spoken by the Kun'bīs of Khandesh has been returned as Kunbi or Kun'bāū. Specimens have been received from Amalner, and they show that the dialect does not differ from ordinary Khāndēśī, as will be seen from the Parable of the Prodigal Son which follows

[No. 68]

INDO-ARYAN FAMILY. CENTRAL GROUP

KHANDESI

SO-CALLED KUN'BĀŪ DIALECT (DISTRICT KHANDESH)

कोणा एका माणूमले दोन आडोर होत । त्या-मजारला धाकला आंडोर बापले म्हन, दादा, आपले घरमा जो पैसा होई व मनि हिस्साले जे येई, ते माले दे । मग त्यानी जे घरमा होत ते त्याले दिध । मंग थोडा दिनमा धाकला आडोर ममद जमा करन लाप देशमा गया । आनि त्या गाँवमा जाईमन, आपणा-जोडे जे होत ते मार घेनयाजीमा खर्चो टाक । मग त्या देशमा मोठी आखाडी पडनी । त्या-मुयें त्याना मोठा हाल जायात । तधय तो त्या देश मझारीन माणूस-पान ज्याईमन राहिना । मग त्या माणूमनें आपना खेत-मझार डुकर चाराले धाड । तधय डुकर ना माल खात होत त्या-वर आपन पोट भरव अस त्याले वाटन । मग त्याले कोनी काही दिध नाही । मगे तो सुद-वर येऊन बोलना, मना बाप-पान ज्या चाकर होतम त्यामले पोटभर भाकर मिळस आणि माले खावाले बी मिळत नाहीं । मी मना बाप-पान जाईमन, त्याले मागस की, मा आभायना-विरूद व तुना-समोर पाप कये । आते-पाईन मी तुना आडोर गे अस नाहीं । तु-पान म्हंसे चाकर होतस तसे माले-बी ठेव । मग उठीमन बाप-कडे गया । तध्य तो दूर गे इतक देखीमन त्याले फार वाईट वाटन । मग तो धावत येईमन गळामा मिठी घाली, व त्याना मुका लिधा । मग आडोर त्याले बोलना, आभायना-विरूद तुना ममोर मी मोठ पाप कये म्हणून आते पाईन मी तुना आडोर गे अस बोलन खर नाहीं । त्या-वर आपले चाकर माणूमले मांग, चागला झगा आनिमन याना आग-मझार घाल । त्यान हात-मझार मुदी व पायमा जूत घाल । मग देखीमन खुशाल होसू । ही मना आंडोर मरी गयता तो फिरीमन जीवत जाया । हें देखीमन त्याला मोठा आनद जाया ॥

तधय त्याना मोठा आडोर खेतमा होता । त्यान घर-पान येईमन बाजत नाचत येत । तधय एक मानुसले मोध, ई काय गे । मग त्याने माग, तुना धाकला भाऊ येल गे । आनि तुना बापले सुखरूप येईमन मिळना म्हणून त्याले मोठा आनद जाया । तधय मी मोठा रागमा येईमन घरमा जायना । त्या वखत त्याना बाप त्यानी ममदत घाली लागला । त्या वखत तो बापले म्हणूं लागना कीं देख, मी इतला वरीस जाया चाकरी करम आनी तुन कोन कधीं मोड नाहीं । असा असीमन मना सोबती बरोबर माले फोकर-बी दिन नाहीं । त्या आडोरनी तुना ममदा पैसा रडीयाजी-मझार खर्चो टाक, आन तो तुना म्हणीन मोठ येईन खावन कये । बाप त्याले बोलना कीं, तूं मा पान गे आनि मनपान जे गे ते बी ममद तुन हे । पन ही तुना भाऊ गया होता तो माले येईमन मिळना म्हून जो माले आनद जाया तो बरोबर थे ॥

[No. 68.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

[illegible]

[illegible] DISTRICT [illegible]

TRANSLITERATION AND TRANSLATION.

[illegible]

it'ka dēkhī-san tyā-lē phār wāīṭ wāt'na Mang tō dhawat [illegible]
this-much having-seen him-to very bad was-felt Then he running [illegible]

gaḷā-mā mithī ghālī, wa tyā-nā mukā lidhā Mang [illegible]
the-neck-in embracing was put, and his lips was taken Then [illegible]

bōl'nā, 'ābhāy-nā-virūd tu-nā-samōr mī mōṭha pāp [illegible], [illegible]
said, 'the-heaven of-against of-thee-before be-me great sin was done, therefore

ātē-pāīn mī tu-nā āndōr śē asa bōl'na khara nāhī' Tyā-war [illegible]
henceforth I thy son am so to-speak true is not' That-[illegible]

chākar-mānūs-lē sānga, 'chāng'lā jhagā āni-san [illegible]
servants men-to it-was told, 'good a-robe having-brought this-of on the-[illegible]

ghāl Tyā-na hāt-majhār mundī wa pāy-mī juta ghāl. Mang dēkhī-san [illegible]
put His hand-in a-ring and feet-in shoes put Then having seen [illegible]

hōsū Hau ma-nā āndōr marī gay-lī tō phirī-san jīwat [illegible]
we-will be This my son having-died gone was he again alive became'

Hē dēkhī-san tyā-lā mōṭhā ānand jīvā.
This having-seen him to great joy became

Tadhay tyā-nā mōthā āndōr khēt-mā hōtī, tyā-na ghar-pīn [illegible]
At-that-time his elder son field in was, him-by house-near having come

wājat nāchat aika Tadhay ēk mānus-lē sōlha, 'hai [illegible]
music dancing was-heard Then one man-to it was asked, 'this what is'

Mang tyā-nō sānga, 'tu-nā dhāk'lā bhāū yēl śē Āni tu-nī bap-lē
Then him by it-was-told, 'thy younger brother come is And thy father to

sukh'rūp yēī-san mil'nā mhanūn tyā-lē mōthā ānand jīvā' Tadhay
safe having-come was-obtained therefore him-to great joy became' Then

tō mōṭhā rāg-mā yēī-san ghar-mā jāy-nī, Tyā-wakhat tyā-nī bāp
he great anger-in having-come house-in would-not-go. At-that-time his father

tyā-nī sam'jut ghālī lāg'nī Tyā-wakhat tō bāp-lē mhanū lāg'nī hī,
his persuasion to-put began At-that-time he the-father-to to-say began that,

'dēkh, mī ēt'lā warīs jīvī chāk'rī karīs īnī tu-na sāng'na [illegible]
'see, I so-many years became service am-doing and thy order ever

mōda nāhī Asī asī-san ma-nī sōb'tī-barōbar mī-lē phōtar-bī [illegible]
was-broken not Such having-been my friends-with me-to a-[illegible] even was-given

nāī Jyā āndōr-nī tu-nā sam'dī paisī randī-bāyī-majhār [illegible]
not. Which son-by thy all money harlotry-in having spent [illegible]

ān tō ūnā mhanī-san mōtha jēwan khīwan [illegible]
and he came therefore great a-feast eating is-made' The father [illegible] to

bōl'nā kī, 'tū mī-pān śē āni ma-na-pān [illegible]
said that, 'thou me-near art and I-with what is that too all [illegible]

śē Pan hau tu-nā bhāū gvī hōtī, to mī-lē [illegible]
is But this thy brother gone was, so me to having-come [illegible]

jō mā-lē ānand jīyā tō barobar śē'
what me-to joy became that proper is'

DĀṄGI.

The Dangs State, on the western frontier of Khandesh, had, in 1891, a population of 32,900 souls, 31,700 of whom were stated to speak Dāngī. Specimens have been forwarded in that dialect, and one of them, a version of the Parable of the Prodigal Son, will be found below

The so-called Ḍāngī is almost identical with the current language of Khandesh.

There is a tendency to pronounce an *a* as an *o* Thus *bãs*, a father, is pronounced as *bõs*, or rather as *bãs*, with the same vowel as that occurring in English 'all', but pronounced through the nose Similarly *pal*, to run, is pronounced *pál*.

The cerebral *n* is very irregularly used. Thus we find *ānā* and *ānā*, he came; *lāgᵉnā* and *lāgᵉnā*, he began. The pronunciation is probably always that of a dental *n*.

The inflexion of nouns and pronouns is the same as in Khāndēśī. Only the ablative suffix is *tīn* and not *thī* or *tī*; thus, *dur-tīn*, from a distance

'I' is *mā* and *mī*; 'we' *āmhī* and *āpan*, 'you' *tumhī*, and so on. *Jī*, which, is apparently used for all genders Thus, *jī wātā*, which share; *jī-hāhī*, what-ever. The neuter gender is, on the whole, very seldom used We find neuter forms such as *sagᵉla*, all, but usually the masculine, and sometimes also the feminine, is used instead Thus, *mōthā pāp*, a great sin; *asī tē-nā man-mā wanā*, such a thing entered his mind

The verb substantive has the same form as in Khāndēśī; thus, *tō sē*, he is Sometimes, however, *āhā* or *ha* is used instead.

The inflexion of verbs does not call for any remarks We may only note the Marāthī form *jāīn*, I shall go; but *mhanᵉsū*, I shall say, infinitives such as *mhanu-lā*, in order to say, etc

The vocabulary is, to some extent, different from that of Khāndēśī. Compare *bãs*, a father, *gōhō*, a man, and so on.

The specimen which follows is not very correct. It is, however, sufficient to show how closely Dāngī agrees with ordinary Khāndēśī.

[No. 69.]

INDO-ARYAN FAMILY — CENTRAL GROUP.

KHĀNDĒŚĪ.

SO-CALLED DĀṄGĪ DIALECT. (THE DANGS STATE)

कोणता-येक गोहाला दोन पोंसा ह्वतात । त्याहून लाहाना पोंसा वांसला ह्णु लागना, वा, ही आपली आमदानीना वाटा देणा ह्वा तो माला दे । मग वांसने त्यासला आपली आमदानी वाटी दीवी । मग थोडाच दीवसमा लाहाना पोंसा आपली वाटानी आमदानी सगळी गोळा-करीसनी येखांदी मुलुख-वर निघी गया । तठे उधाळपणा-खाल वागना, व आपनी आमदानी सगळी पण कुल उडवी टाकी । त्या-पासन सगळ खर्ची गया । मंग त्या मुलुख-वर मोठा काळ पडा त्या-पासीन त्याला मोठी वेला पडी । मंग तो त्या मुलुख-मा येक गोहो-पान लाई रहीना । त्या गोहोनी त्याले आपना डुकरा चारुला खेतमा लावा । तठ डुकरा ही काही

खात त खाईमन पेट भरया असी तेनी मनमा वना, व कोनो काही त्याले दीधा नही । मग तो सुद-यर आणा, व मनमा म्हणाले लागा, मना बांमना घर मोल्करी गोठोमले कमा पोट भर भाकरी मीळतीस, व मा ते भुक्या मरस । मा आता मना बांमना घर जाइन, व त्याले म्हनु अरे मना बांस, मी देवना समोर व तुना समोर मोठा पाप कया, मा तुना पोंसा कोइ नइ । पण माले तुना येखादा मजुरकरा-सारखा राख । अमा मनमा ईचार करीमनी बांम कडे गया । तयढा मझार तो दुरतीन देखताच बांमला मया आनी आनी त्यानी जाइमनी पोंसाला गळाला बीलगी पडा, व त्याना गुरका लीधा । तयळ तो पोंसा म्हनुला लागला, बांम, मा देवना समोर व तुना समोर मोठा पाप करना । आता मा तुना पोंसा नही । मग बांमनी आपला येक कमाराला मागा की, घरमा कोइ काडा कोंडा व्हया तर त्याला खायाला दे । व घासमा येखादी सुदी व पायमा पायतन व्हया तो घाली दे । मग आपण मजा करु । घाट मना पोंसा मरी गयेल व फीरसनी जीवत जाया व दवडेल तो सापडना । तयळ मजा करु बी लागनात ।

तयळ तेना वडील पोंसा खेतमा व्हता । तो घर-कडे येवाले लागा तदळ त्याले काई वाजा व नाच ऐकु आना । तदळ मजुरकर-पयकी येक जणला तो इचारु बी लागणा, काइ गमत कसानी छ । तयळ मजुरकरनी त्याळे सागा की तुना भाळ वना-छ आनी तो बांमला सुखे-सनमाने घेई मोकला म्हनीसनी बांमनी मोठी जेवनायळ कई । तयळ तो रागे भरना व घरमा काई जाइ-ना । मग तेना बांम त्याले बाहिर येईमनी समजायाले लागा । पन त्याने बांमला सागा की, मी इतला दीवस तुनी चाकरी करीमनी तु सांगेल तस्या ऐका कधी तुना सबद मोडा नही । मार मना सेठास-बरोबर कधी सलगी करु दीधी नही । आनी त्यानी तुनी सगळी दोलत पकडीमीना घर नासी टाकी, तो हा तुना पोंसा वना तयळ त्यामाटी मोठी जेवनायळ कइ । तयळ बांम त्याला म्हणु लागा की, तु मना-जयळ नेहमी व्हताम, व काई सगळी आमदानी तुनीच मे । पन आपन सगळा मीळसनी मजा करु । कारण काळ तुना भाळ मरी गयेल ता फीरीमनी जीवत जाया व दवडेल तो सांपडना ।

[No 69]

INDO-ARYAN FAMILY. CENTRAL GROUP.

KHĀNDĒŚĪ.

SO-CALLED DĀNGĪ DIALECT (THE DANGS STATE.)

TRANSLITERATION AND TRANSLATION.

Kōn'tā-ṛēk gōhā-lā dōn põsā whatāt Tṛā-hūn lāhānā põsā bãs-lā
A-certain man-to two sons were. Them-from the-younger son father-to
mhanu lāg'nā, 'bā, jī āp'lī ām'dānī-nā wātā dēnā whawā tō
to-say began 'father, which my-own property-of share to-be-given might-be that
mā-lā dē' Mang bãs-nē tṛās-lā āp'lī ām'dānī
me-to you-give' Then the-father-by them-to his-own property
wātī dīdhī Mang thōdā-ch dīwas-mā lāhānā põsā āp'lī
having-divided was-given Then few days-in the-younger son his-own
wātā-nī ām'dānī sag'lī gōlā-karī-s'nī ṛēkhāndī mulakh-war ninghī
share-of property all together-made-having a-certain country-to having-gone
gaṛā Tathē udhāl'panā-khāl wāg'nā, wa āp'nī ām'dānī sag'lī pan kul
went There riotousness-with he-behaved, and his-own property all wealth all
ud'vī tākī. Tṛā-pās-na sag'la kharchī-gaṛā Mang tṛā
having-squandered was-thrown. him-near-of all was-spent Then that
mulukh-war mōtuā kāl paḍā Tṛā-pāsīna tṛā-lā mōthī ṛēlā paḍī. Mang
country-in great famine fell Therefore him-to great difficulty fell Then
tō tṛā mulukh-mā ṛēk gōhō-pān jāī rahīnā Tṛā gōhō-nī
he that country-in one man-to having-gone lived That man-by
tṛā-lē āp'nā ḍuk'rā chāru-lā khēt-mā lāwā Taṭha duk'rā jī
him-to his-own swine to-feed into-field he-was-applied There the-swine which
kāhī khāt tē khāī-san pēṭ - bhar'wā asī tē-nī man-mā wanā
something ate that having-eaten belly should-be-filled so his mind-in came;
wa kōnī kāhī tṛā-lē dīdhā nahī. Mang tō sud-war ānā, wa
and by-any-one anything him-to was-given not Then he senses-on came, and
man-mā mhanā-lē lāgā. ma-nā bãs-nā ghar mōl'karī gōhōs-lē kaśā
mind-in to-say began, my father's in-house servants people-to how
pōṭā-bhar bhāk'rī mīl'tī-sa, wa mā tē bhukṛā maras Mā ātā ma-nā
belly-full bread obtained-is; and I then with-hunger die I now my
bãs-nā ghar jāīn wa tṛā-lē mhan'su, 'arē ma-nā bãs, mī Dēw-nā
father-of house shall-go and him-to will-say, 'O my father, by-me God-of
samōr wa tu-nā samōr mōthā pāp kaṛā, mā tu-nā põsā kãī naī.
before and of-thee before great sin was-made, I thy son any-how am-not.

Pan mī-lē tu-nā yēkhāndā majur'kara-sīr'khī [illegible]
But me-to thy some one servant-like [illegible]

karī-s'nī bā̃s-kadē gayī Tawdhā-majhīr [illegible]
having-made father to he-went In the-meanwhile [illegible]

bā̃s lā mavā inī, ānī tyā-nī jī-s'nī [illegible]
father to pity came, and him-by having-gone son-of [illegible]

padā, wa tyā-nā gur'ī lidhī Tawaj tō [illegible]
fell, and his a-kiss was-taken Then that son to-[illegible]

mā Dēw-nā samōr wa tu-nī samōr mothī pīp kar'ī [illegible]
I God-of before and of-thee before great sin made [illegible]

nahī' Mang bā̃s-nī āp'nī yēk kamīra-lā sāngī [illegible]
am-not' Then the-father-by his-own one servant-to it-was-told that, '[illegible]

kā̃ī-kīndā-kōndā whawā tar tya-lī khawī-lā dē, wa hāt-mā [illegible]
something if-there-be then him-to to-eat give, and the-hand-in [illegible]

mudī wa pāy-mā pāy'tan whawā to ghalī dē, mang [illegible]
ring and the-feet-in shoes if-there-be that having-put-on give, then [illegible]

majā karū Hāū ma-nī pōsī marī gayēl, wa phīr's'nī [illegible]
merriment shall-make This my son dead had-gone, and again [illegible]

jāyā, wa daw'dēl, tō sīpad'nā' Tawaj majā karū bī lag'nī [illegible]
became, and had-been-lost, he is-found' Then merriment to-make also began.

Tawaj tē-nī wadīl pōsā khet-mā whatā lo ghar-kadē [illegible]
At-that-time his elder son field-in was. He house-to to-come [illegible]

tadal tyā-lē kā wājā wa nach aiku mā Tadaj majur'kā-
then him-to something music and dancing to-hear came Then the-servants

pay'kī yēk jan-lā tō ichāru-bī lag'nī, 'hā gamant [illegible]
from-among one man-to he to-ask-also began, 'this display-of-[illegible]

Tawaj majur'kar-nī tyā-lē sāngī kī, 'tu-nī bhāu wanī-lā, [illegible]
Then the-servant-by him-to it-was-told that, 'thy brother come, and he-

bā̃s-lā sukhē-sau'mīnē yēī mīl'nī mhanī-s'nī bā̃s-nā [illegible]
father-to safe-and-sound having-come met therefore father-by great [illegible]

kā' Tawaj tō rāgē bhar'nī wa ghar-mā [illegible]
was-made' Then he with-anger was-filled and house-in [illegible]

Mang tē-nī bā̃s tyā-lē bāhēr yē-s'nī sam'jawī-l [illegible]
Then his father him-to out having-come to-entreat began. But he

bā̃s-lā sāngī kī, 'mī it'lī diwas tu-nī chāk'rī [illegible]
father-to it-was-told that, 'I so-many days thy service [illegible]

sāngēl tasā aikā, kadhī tu-nā [illegible]
it-had-been-told so it-was-heard, ever thy [illegible]

ma-nī sōbā-barobar kadhī sal'gī karū [illegible]
my friends-with ever friendship to-make [illegible]

sag'lī daulat kal'wantī-na [illegible]
all property harlots-of [illegible]

põsā wanā tawaḷ tyāsāthĩ mōthī jēw'nāwaḷ kaī.' Tawaḷ bās tyā-lā
son came then him-for great a-feast is-made' Then the-father him-to
mhanu lāgā, kī, 'tu ma-nā-jawal nēh'mī whatās wa hāī sag'lī ām'dānī
to-say began, that, 'thou me-of-near always wast and this whole property
tu-nī-ch sē, pan āpan sag'lā mīlas'nī majā karu, kāran
thine-alone is, but we all having-met-together merry let-us-make; because
hāū tu-nā bhāū marī gayēl, tō phirī-s'nī jīwat jāyā, wa
this thy brother having-died had-gone, he again alive became; and
daw'dēl, tō sãpad'nā'
had-been-lost, he is-found'

RANGĀRĪ

The Rangāris or dyers of Berar speak a dialect which is related to [illegible] dialect is not uniform, but differs slightly in the various districts. Some Ran[illegible] also abandoned their old speech and adopted the Marāthi used by their [illegible] the specimens received from Ellichpur were written in Lodhi, a form of [illegible] It is, however, possible that some of the 250 speakers returned from [illegible] the same dialect as the Rangāris of Akola, and the Ellichpur figures [illegible] been added to the estimated number of speakers in the other districts.

The revised figures for Rangāri are as follows:—

Akola	[illegible]
Ellichpur	[illegible]
Buldana	[illegible]
Total	[illegible]

Two specimens of Rangāri will be found below. The first is a version of the Parable of the Prodigal Son received from Akola, and the second the beginning of a similar version forwarded from the Melkapur Tāluka of Buldana. The latter is not correct, and in some minor points it probably differs from the dialect of the Akola specimen. The difference is, however, not important, and it is still possible to deal with both specimens together.

Pronunciation.—The pronunciation is nearly the same as that of the Berar Bania. Thus we find *ḍōḷō* and *ḍōḷō*, an eye, *ḍōḷō*, [illegible], etc. The [illegible] are pronounced as in English.

Nouns.—The inflection of nouns is mainly the same as in Gujarāti. Masculine nouns end in *ō* plural *ā*, strong feminine nouns in *ī*, plural *yā*; and weak feminine nouns in *a*. No instance is available of the plural of a weak feminine noun. Thus, *putrō*, a son; *putrā*, sons; *putrī*, daughter; *putryā*, daughters; *kanyā*, a girl; *kanyā*, girls. A vocative case in *re* is in use as in Marāthi. It is sometimes added to the plural, as in *mai Lorchanonā*, to the Lorchanas; *chāchā-chānā*, to the servants. Compare the use of plural pronouns in the same sense. The Genitive plural of a weak feminine noun is in *āṇī*, as in Gujarāti.

The usual postpositions are *dāṭin*, *rā*, *rī*, *rē*, *ṇā*, *ṇī*, *ṇē*; *chāchin*, *ṭā*, *ṭī*, *ṭē*; *ṭhāṭin*, *ṭhā*, *ṭhī*, *ṭhē*; *ṭhāṭin*, *ṭhā*, *ṭhī*, *ṭhē*. Thus, *bāpānā*, *bāpānī*, *bāpānē*, by the father; *bāpānī*, by the fathers; *bāpānī*, from the fathers; *ghārānā*, of a house, *ghārānī*, in the house; *ghārānī*, in the houses.

Pronouns.—The following are some of the pronouns:—

[illegible]	*tū*, thou	*tē*, he
[illegible]	*tumhī*, you	*tēnā*, *tēnī*, *tēnē*
[illegible]	*tumhī*, you	*tēnā*, they
[illegible]	*tumhī*, you	*tē*, they
[illegible]	*tumhārā*, your	*tēnā*, their

Other forms are *myā*, by me; *tē-na*, by him, *tamayē* (sic), to him, *tē-hun-na*, to them 'Who?' is *kōn*, and 'what?' is *kāy*

Verbs—The present tense of the verb substantive is *sa* or *sē* in all persons and numbers The corresponding past tense is *hōtō*, fem *hōtī*, neut *hōtu* The plural is *hōtā* or *hōtē*, etc

The present tense of finite verbs ends in *s* Thus, from *mār'nu*, to strike, we find,—

Sing	1. *mārus*	Plur	1. *mārus*
	2 *māras*		2. *māras*, *mārōs*
	3 *māras*		3 *māras*

The form *mārus*, I strike, is perhaps a honorific plural Forms such as *rahēs* and *rahis*, I am, are used as well

The suffix of the past tense is *ī* or *ē* Thus, *gayē*, I, thou, or he, went, *gayā*, we, you, or they, went, *myā karē*, or *karī*, I did We also find forms such as *gaē-n*, he went, *padē-l*, it fell Compare Khāndēśī.

A perfect and a pluperfect are formed from the past, thus, *sāp'dē-s*, he has been found, *gayē-tō*, I had gone.

The future of *mār'nu*, to strike, is inflected as follows —

Sing	1. *mārīs*	Plur	1. *mārūs*, *mār'sū*
	2 *mārīs*		2 *mār'sō*
	3 *mār'śī*		3. *mār'śī*

The imperative is formed as in Gujarātī Thus, *mār*, strike, *bas-ō*, sit ye

Conjunctive participles are formed by adding the suffixes *ī* (*ē*), *īn*, or *ī-san* Thus, *wātī*, having divided, *jāīn*, having gone, *uthī-san*, having arisen

For further details the specimens which follow should be consulted

[No. 70.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

KHĀNDĒŚĪ.

SPECIMEN I.

RANGĀRĪ DIALECT (DISTRICT AKOLA.)

कोन एक मानुसन दोन बेटा होता । तेमा धाकटो बापन म्हने, बापो, जे जिन्दगीनो वाटो मना आवानु ते द । मग तेन तेहुनन पैसो वाटी दिधो । मगन थोडका दिवसमा धाकटो बेटो सर्वो जमाकरीन दूर मुलुकमा गये । आनि तथ उधळपनान वागीन अपनी सपति उडाई । मग तेन अवघु खर्चा-वरी ते देसमा मोठो दुकाळ पडे । ते-मुळे तेन अडचन पडवा लागी । तव्हा ते ते देसमा एक ग्रहस्थना याहान जाईन रहे । तेन तर तेन डुक्करा चारवान आपना शेतमा धाडी । तव्हा- डुक्करा जे साल्टा खाता होता तेन-वर तेन आपलो पोट भरन असु तेन याटी । आनि कोन तेन काही दिधु नही । मंगन ते सुधमा आईन म्हने, मारा बापना किती मोळकरीहुनना भरपूर भाकरो स । आनि मी भुकतीन मरेस । मी उठीन आपलो बापना कडे जाईस, व तेनो म्हनीस, हे बापो, म्या देवना विरुध व तारो सोमोर पाप करीस ।

आज-पामतिन तारी बेटी मनयान जोगती नहि, आपनी एक [illegible]
ते उठीन आपना बाप-कडे गये। तब्बा ते [illegible]
वक्के, आनि तेन धाईन तेना गळामा मिठी घाली, ए तेन मुखे [illegible]
वापी, देवना विरुध अन तारा मामने मा पाप करीस। आनि [illegible]
मनवान मी योग्य नहि। पन बापन आपना [illegible]
वाळी, आणि तेना हातमा मुन्दी ए पाघडी [illegible]
करम। काकी कि मारी बेटी मरे होती, ते फिरीन जीती [illegible]
तब्बा ते मर्वा आनद करवा लाग्या।

ते वेळे तेनी मोटी बेटी खेतमा होती। मग ते आवन [illegible]
नाच पाहि। तब्बा चाकर-मातीन एकन बलाईन [illegible]
मागी कि तारी भाई आवे स, आनि तारा बापनी ते [illegible]
पगत करी। तब्बा ते राग भरीन आतमा [illegible]
समजायन लागी। परन्तु तेन बापन उत्तर दे[illegible]की, देखो, मा [illegible]
आनि तारी आज्ञा मा कधी पी मोटी नहि। तरी मा [illegible]
करवानी म्हनीन मन तुन कदी [illegible]
सग खाईन टाकी ते कि तारी बेटी आवेस तब्बा तुन तेना [illegible]
तब्बा तेन मनी, बेटा तू मदाई मारा सग स आनि मारा [illegible]
इरीक ए आनद करनु हे पण होतु। [illegible] कि तारी [illegible]
होवेस ए हरपे होती ते मापडेस।

[No 70.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

KHĀNDĒŚĪ.

SPECIMEN I.

RANGĀRĪ DIALECT (DISTRICT AKOLA)

TRANSLITERATION AND TRANSLATION.

Kōn ēk mānus-na dōn bētā hōtā Tē-mā dhāk^a^tō bāp-na mhanē,
Certain one man-to two sons were. Them-in the-younger father-to said,
'bāpō, jē jind^a^gī-nō wātō ma-nā āwānu tē da.' Mag tē-na tē-hun-na
'father, what property-of share me-to to-come that give' Then him-by to-them
paisō wātī didhō Mangan thōd^a^kā diwas-mā dhāk^a^tō bētō
wealth having-divided was-given Then a-few days-in the-younger son
sarwō jamā-karīn dūr muluk-mā gayē Āni tatha udhal^a^panān
all together-having-made a-far into-country went. And there extravagance-with
wāgīn ap^a^nī sampatti udāī. Mag tē-na aw^a^ghu
having-behaved his-own wealth was-squandered. Then him-by all
kharchā-warī tē dēs-mā mōthō dukāl padē Tē-mulē tē-na ad^a^chan
being-spent-on that country-in great famine fell That-owing-to him-to difficulty
pad^a^wā lāgī Tawhā tē tē dēs-mā ēk grahastha-nā yāhān jāīn
to-fall began Then he that country-in one gentleman-of near having-gone
rahē Tē-na tar tē-na dukkarā chār^a^wān āp^a^nā śēt-mā dhādī. Tawhā
lived. Him-by also him pigs to-feed his-own field-into was-sent Then
dukkarā jē sāltā khātā hōtā tēna-war tē-na āp^a^lō pōt bharan
swine which husks eating were that-upon him-by his-own belly should-be-filled
asu tē-na wātī. Āni kōn tē-na kāhī didhu nahī Mangan
so him-to it-occurred. And by-any-one him-to anything was-given not. Then
tē sudh-mā āīn mhanē, 'mārā bāp-nā kiti mōl^a^karī-hun-nā
he senses-on having-come said, 'my father-from how-many servants-to
bhar-pūr bhāk^a^rō sa. Āni mī bhuk-tīn marēs Mī uthīn āp^a^lō
enough bread is And I hunger-from am-dying. I having-arisen my-own
bāp-nā-kadē jāīs, wa tē-nō mhanīs, "hē bāpō, myā Dēw-nā virudh
father-of-near will-go, and him-to-also shall-say, "O father, by-me God-of against
wa tārō sōmōr pāp kaiīs, āj-pās-tin tārō bēṭō man^a^wān jōg^a^tō nahi,
and of-thee before sin is-made; to-day-from thy son to-be-called fit am-not,
āp^a^nō ēk mōl^a^karī sār^a^khu ma-na thēw"' Nantar tē uthīn āp^a^nā
thy-own one servant like me-to keep"' Then he having-arisen his-own
bāp-kadē gayē Tawhā tē lambō sa itak-mā tē-nō bāp tē-na dēkhīn
father-to went. Then he far is mean-while his father him having-seen
kar^a^waṭē, āni tē-na dhāīn tē-nā galā-mā mithī ghālī wa
is-moved, and him-by having-run him-of on-the-neck embracing was-put and

[No. 71.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

KHANDESI.

SPECIMEN II.

RANGARI DIALECT. (DISTRICT BULDANA.)

कोन एक दोन पोरगा होता । दोन जना-मनि लहानो आपनो लनस, बाबा, मारो हिस्सो द । लहून बापने जिनगी दोन्हीन बाटून दिली । थोडा दिवस ते लहानो आपली जिनगी लेईन दुसरा गाव गएन । यानी गए आपली जिनगी चनती उडाई । या रितिती पैसो खर्च होए मंग मोठो काय पडे । काय पडेल तेनानी मोठी खावानी पंचाईत पडी । मंगन दुसरान घर जाईन रही । तेन दुसरं राखान ठेई । तेहान तेन दुसरन कोंडो खाईन हिस कोंडो देनो त खुशीन खादो असनो । पन तेन दे ही देदो नाहीं । पेनाती डोया उघडया तेका आपुन लनिन । आपला बाप जवळ नोकर म तेना जवळ पैसा उरीन पुरनी । सी याहान उपासी मरी रहेस । त आतां बाप-कडे जाईन लहून बाबा देवना आगि तारो मार अपराध करे । सी तारी पोरगो असल्या-घर लेवानो दयो रही नाहि । तू आपलो मजूर मारखो वागाव । असो विचार करीन आपला बाप-कडे आये । ते आपलाना बापना दूरती देखे । तेन दया आई आपला पोरगाना गया-मा हात घाले व तेन मुको लेदो ।

[No. 71.]

INDO-ARYAN FAMILY — CENTRAL GROUP.

KHĀNDEŚĪ

SPECIMEN II.

RANGĀRĪ DIALECT (DISTRICT PUDUKKOTTAI)

TRANSLITERATION AND TRANSLATION.

Kōn-ēk dōn pōr'gī hōtā Dōn-janā-mani lahānō bāp-nō mhanō
Certain two sons were Two-men-among the-younger the-father-to said,
'bābā, mārō hissō da' Mhanūn bīp-nē jin'gī dhalīn
'father, my share give' Therefore the-father-by property left-to
wātūn dilī Thōdā diwas tē lahānō āplī jin'gī
having-divided was-given A-few days-in that younger his own property
lēīn dus'rvā gāw gaēn Yātī gaē āp'n jin'gī
having-taken another to-town went There having-gone his-own property
chain-tī udāī Yā rīti-tī paisō kharch hōē, mang
pleasure-with was-wasted This way-in money spent having-become, then
mōthō kāy padē Kāy padēl tēnā-tī mothī bhawānī pafchant
a-great famine fell Famine had-fallen on-that-account great eating of difficult
padī Mangan dus'rvā-na ghar jīīn rahē Tē-na dukar rakhīn
fell Then another's house having-gone he-lived Him-by swine to-feed
ṭhēī Tē-hān tē-na dukar-na kōndo khāīn hēsa kōndo dēī
was-kept He him-to swine-by husks having-eaten such husks if-had-given
ta khushī-na khādō as'tō Pan tē-na tē-hī dēdō nāhī
then gladness-with eaten would-have-been But him-to that-even was-given not
Yēnā-tī dōyā ughad'vā Tēwhā āpun mhanēs, 'āplā bāp-gī
Therefore eyes were-opened Then he(-himself) said, 'his-own father-to
naukar sa, tē-nā-jawaḷ paisā urīn par'sī Mī ā[illegible]
servants are, them-near money having-been-spared will-be-enough I here
upāsī marī-rahēs Ta ātā bīpā-kadē jīīn mhanus 'bābā Dē[illegible]
hungry am dying So now father-to having-gone shall-say, 'father, Give
ānī tārō phār ap'rīdh karē Mī tārō pōr'go as'lyī-war [illegible]
and thy great fault I-did I thy son being-on [illegible]
rahē nahī Tū āp'lō majūr sār'khō wāgal[illegible] Ā[illegible]
am not Thou thy-own a labourer like treat[illegible] So [illegible]
āp'lī bāp kadē āyē Tē [illegible] bīp-nī [illegible]
his-own father-to came He while-coming the-father-by forgiveness [illegible]
dayī āī āplā pōr'gā-nī gavī-mī Lāt [illegible]
pity came, his-own son-of on-the-neck head [illegible]
lēdō
was-taken

English	Dialect (Multanadial)	Dialect (Bhar)	Dialect (Lahore)
1. One	Ek	Ek	Ek
2. Two	Be	Be	Bai
3. Three	Tēn, [illegible]	Tan	Trēn
4. Four	Sēr, [illegible]	Sēr	Chār
5. Five	Pōs, pēs	Pōs	Pāch
6. Six	Sō	Sō	Chhan
7. Seven	Hāt	Hāt	Khāt
8. Eight	Ath	Ath	Ath
9. Nine	Nō, [illegible]	Nō	Nauv
10. Ten	Dah, dēh	Dah, dēh	Dahth
11. Twenty	Vīh, vī	Vīh, vī	Vīth
12. Thirty	Adhī vīh; sāhīh nā dēh, pachīh	Adhī dēh; sāhīh nā dēh	Pachīh
13. Hundred	Sē, pōs, [illegible]	Sē	Sāun
14. [illegible]	Hē	Hē	Hē
15. Other	Hōr	Hōr, (-ni, -nē)	Hōr, hōrī
16. Other	Hōr	Hōr, (-ni, -nē)	Hōr, hōrī
17. We	Asī, asē; aspēī	Asī, asī	Hasī
18. Our	Asādā	Asādā, (-ni, -nē)	Hasādā
19. Our	Asādā	Asādā, (-ni, -nē)	Hasādā
20. Thou	Tū	Tū	Tū, tē
21. Of thee	Tēdā, thēdā	Tēdā, thēdā, (-ni, -nē)	Tāhdā, thā
22. Thine	Tēdā, thēdā	Tēdā, thēdā (-ni, -nē)	Tāhdā, thā
23. You	Tusī, tusē, tumī	Tusī, tusī	Tusī, tusīē
24. Of you	Tusādā	Tusādā, (-ni, -nē)	Tusādā
25. Your	Tusādā	Tusādā (-ni, -nē)	Tusādā

SENTENCES IN BHĪLĪ AND KHĀNDESĪ

Khāndeśī (Khandesh)	Kuṭhau (Khandesh)	English
Ek	Ek	1 One
Dōn	Dōn	2 Two
Tin	Tin	3 Three
Chār	Chār	4 Four
Pāch	Pach	5 Five
Saw, chha	Saū	6 Six
Sat	Sat	7 Seven
Āṭh	Āṭh	8 Eight
Naū	Naū	9 Nine
Das	Dhā	10 Ten
Vis	Is	11 Twenty
Pannās, pachās	Pannās	12 Fifty
Sō, sambhar	Śambhar	13 Hundred
Mī	Mī	14 I
Ma-na	Ma na	15 Of me
Ma na	Ma na	16 Mine
Ām, āpan	Āpan	17 We
Ām na	Ām na	18 Of us
Ām na	Ām na	19 Our
Tu	Tū	20 Thou
Tu na	Tu na	21 Of thou
Tu-na	Tu na	22 Thine
Tum	Tumhī	23 You
Tum-na	Tum na	24 Of you
Tum na	Tum-na	25 Your

Daghão	Ekwe (Nsibidi-ndu)	Ezon (Edo)	Ekwe (Igbo)
26. Ear	Wa, [illegible]	Pele, [illegible]	Pele, [illegible]
27. Old man	(Wa) [illegible], (ta)[illegible], pele	Ie, [illegible], [illegible], [illegible]	Pele, [illegible], [illegible], [illegible]
28. Eye	(Wa) [illegible], (ta)[illegible], pele	Ie, [illegible], [illegible], [illegible]	Pele, [illegible], [illegible], [illegible]
29. Tongue	Wa, [illegible], pele	Pele, wa	Ta, [illegible]
30. Old woman	Wa[illegible], pele[illegible]	Wa[illegible], pele[illegible]	Tele[illegible], [illegible]
31. Tooth	Wa[illegible], pele[illegible]	Wa[illegible], pele[illegible]	Tele[illegible], [illegible]
32. Hand	Hak	Hak	Hak
33. Foot	Peg, pag	Peg	Gedi
34. Nose	Nak, nakhua	Nak, nakhua	Nak
35. Eye	Ikn, dan	Ikn, dan	Ikh
36. Mouth	Uedi, [illegible]	Uedi, [illegible], (uedi).	Bibi
37. Tooth	Din, din	Din, din	Din
38. Ear	Ear, kin	Ear, kin	Kin
39. Horn	Wa, [illegible]	Wal	Khisi
40. Head	Ufi, nifin	Uei, nifin	Ufi
41. Tongue	Jio	Jio	Jio
42. Belly	Peg, [illegible]	Pe-	Ojiri
43. Back	Bin, [illegible]	Bin, bos, bin	Nam, [illegible]
44. Bone	Lwan, lin	Lwan, lin	Lwan
45. Leg	Ewan	Ewan	Ekwu
46. Foot	Bup	Bup	Chi
47. Feather	Ior, bip, ba, dido	Ior, ba, bip, dido	Igo
48. Water	Ie, ma	Ie, ma	Ii
49. Breast	Bin	Pin	Bin
50. Stone	Bin, bom, bin	Bin, bom, bin	Bolia
51. Man	Idiai	Idiai	Nwoke
52. Woman	Bin, Igbi	Bin, Igbi	Nwaki

Khāndeśī (Khandesi)	Fārūqī (Farūqī)	English
Tō	Tō	26 He
Tē-na tyā na	Tyā na	27 Of him
Tē-na, tyā na	Tyā na	28 His
Te	Tya, tō	29 They
Tyās na, tyā-na	Tyas na	30 Of them
Tyās na, tyā-na	Tyas-na	31 Their
Hat	Hāt	32 Hand
Pāy, pag	Pay	33 Foot
Nak	Nāk	34 Nose
Ḍōlā, ḍōḷā	Dōyā	35 Eye
Tōnd, mui	Tōnd	36 Mouth
Dat	Dat	37 Tooth
Kan	Kan	38 Ear
Kes	Kēs	39 Hair
Dōksa, mathā	Dōka	40 Head
Jibh	Jibh	41 Tongue
Pōṭ, pēṭh	Pōt	42 Belly
Path, wasī	Path	43 Back
Lōkhaṇd	Lakhaṇd	44 Iron
Sōna	Sona	45 Gold
Rupē chāndī	Rupa	46 Silver
Bāp	Bap	47 Father
Mā, āī māy	Mav	48 Mother
Bhaū	Bhaū	49 Brother
Bahin, bēn	Bahna	50 Sister
Mānūs manūs	Mānus	51 Man
Bāi	Pirkha-mānus	52 Woman

English.	Bhīlī (Mahīkantha)	Bhīlī (Edar)	Bāorī (Lahore)
53 Wife	Bairī	Bairũ, ōral	Bāwan
54 Child	Sōrũ, saiyũ	Sōrũ, saiyũ	Chhiō
55 Son	Sōrō, saiyō, dikrō	Sōrō, saiyō, dik^a^rō	Dik^a^rō
56 Daughter	Sōrī, dikrī	Sōrī, dik^a^rī	Dik^a^rī, chhōrī
57 Slave			Mōlē lidhō
58 Cultivator	Kamāuyō	Kamāṇyō	Hal-wāh
59 Shepherd	Guwāl	Gnwāl	Ur^a^nā-chār
60 God	Bhag^a^wān	Bhag^a^wān	Rabb
61 Devil	Bhūt, palit	Bhūt, palīt	Khatān
62. Sun	Dan-bāw^a^sī, ḫuraj	Dan, ḫuraj	Dann
63 Moon	Sādarmā, sādō-bāw^a^sī	Sādarmā	Chand
64 Star	Tārō	Tārō	Tārō
65 Fire	Āg, wāhadi	Āg, wāhadī	Āg
66 Water	Pōṇī	Pōnī	Pānī
67 House	Ghēr, gēr, khēr	Ghēr, gēr, khēr	Ghar
68 Horse	Ghōdō, khōrō	Ghōdō, khōrō	Ghōṛō
69 Cow	Tāhī, tāhē, gāy	Gāy, tāhē, tāhī	Gāē
70 Dog	Kut^a^rũ	Kut^a^rũ	Lundiō
71 Cat	Mēn^a^kō, minō	Mēn^a^kō, minō	Min^a^kī
72 Cock	Kuk^a^rũ	Kuk^a^rō	Kūk^a^ṛō
73 Duck	Batēk	Batēk	Bakt
74 Ass	Gadērũ, khōllũ	Gadērū, khōllũ	Gadō
75 Camel	Ūṭũ, ũt	Ūtũ, ũt	Aūth
76 Bird	Pākhī, pakhī	Pakhī, pākhī	Chik^a^lhā
77 Go	Jā	Jā	Jā
78 Eat	Khā	Khā	Khāi-lē
79 Sit	Bēḫ	Bēḫ	Bēsī-jā

Khas (Khasiyā)	Pas[illegible] (Pas[illegible])	[illegible]	[illegible]
Bai, nawari, bay[illegible]	Naw[illegible]	[illegible]	Wife
Pōr, chhōk[illegible]rā	P[illegible]	54	Ch[illegible]
Āndōr, chhōk[illegible]	Ānd[illegible]	[illegible]	S[illegible]
Āndōr, pōtti	Ānd[illegible]	[illegible]	Daug[illegible]
Chakar, gulam	Gulam	57	Slave
San lōk, bhūtarwalā	Khet[illegible]wāla	58	Cultivator
Dōr[illegible]kī, dhan[illegible]gar	Dhan[illegible]gar	59	Shep[illegible]
Dēv	Dēv	60	God
Rakshas, bhūt	Rakes	61	Devil
Sūrya	Sūrya	62	Sun
Chānd	Chānd	63	Moon
Chāndiu, chāndanya	Chānni	64	Star
Vistaw	Istū	65	Fire
Pani	Pani	66	Water
Ghar	Ghar	67	House
Ghōda	Ghōda	68	Horse
Gāi	Gay	69	Cow
Kutrā	Kutra	70	Dog
Majar billadi	Maūjar	71	Cat
Kōmb[illegible]da	Kōmb[illegible]ḍa	72	Cock
Badak	Badak	73	Duck
Gadhada	Gadhada	74	Ass
Ut	Ut, Ut	75	Camel
Pakhēru pakhi	Pakhēru	76	Bird
Ja	[illegible]	77	Go[illegible]
Kha	Kha	[illegible]	[illegible]
Ba[illegible]	P[illegible]	[illegible]	[illegible]

English.	Bihari (Muzaffarpur).	Bihari (Patna).	Bihari (Lahore).
80. Come	Ā̃	Ā̃	Āvī-jā
81. Beat	Mār, kuṭ	Mār, kuṭ	Mār
82. Stand	Up, ṭhā ṭhā	Up, ṭhā ṭhā	Ubhā ṭhāl-jā
83. Die	Mar, gudar	Mar, gudar	Mar
84. Give	Āl, dī	Āl, dī	Dē
85. Run	Thām, dōḍ	Thām, dōḍ	Naṭ-jā
86. Up	Upar, upā, māthā	Upar, upā, māthā	Ūpar
87. Near	Kanā, pāhā	Kanā, pāhā	Harē
88. Down	Hēṭhā	Hēṭhā	Hēṭhā
89. Far	Sūrā, vēgalā, dūr	Kanāhā, sūrā, vēgalā	Vēgalā
90. Before	Pāhā, agal	Pāhā, agal	Agal
91. Behind	Wōgā, pāchan, pasāgi	Wōgā, pāchan, pasāgi	Kēṭā
92. Who	Kun, kōṇ	Kun, kōṇ	Kaun
93. What	Kā	Kā	Kāī, kāī, kā, kī
94. Why	Kām	Kām, kēm, kā kuchā	Sā
95. And	Nē, anā	Nē anā	Tē, tā
96. But	Pan, pā	Pan, anā	Par
97. If	Jō	Jō	Jē
98. Yes	Hō-ā, hā-hā	Hā hā, hōvē	Hanē
99. No	Ūhā, nahī, nā	Ūhā, nahī, nā	Nā
100. Alas	Anā Ram, hāy-hāy	Anā Ram, hāy hāy, anāhā	Dhāhā
101. A father	Bāp, bāp	Bāp	Agā
102. Of a father	Bāp-kā	Bāp-kā (-kī, -kē)	Agā-kā
103. To a father	Bāp-kē, bāp-sē	Bāp-kē	Agā-kē
104. From a father	Bāp-sē, bāp-kā-sē-sē	Bāp-sē	Agā-kanā
105. Two fathers	Dō bāp	Dō bāp	Dō agā
106. Fathers	Bāp	Bāp	Ghanā agā

Khattak (Khattak)	Kaghan (Khattak)	[illegible]
Yō	Yō	80 C[illegible]
Mar	Mar	81 L[illegible]
Ulhō rahā	Uṭh	82 S[illegible]
Mar	Mar	83 D[illegible]
Dū	Dū	84 Give
Pal, daṇḍ	Pay	85 R[illegible]
War	War	86 Up
Najik, pāsō	Jaway, jōdō	87 N[illegible]
Khal	Khāli	88 D[illegible]
Dūr	Dūr	89 Far
Samōr, pelō	Samūr, pahilu	90 Before
Māgō, pochhāḍi	Māg-tun, māgōn	91 Behind
Kon	Kon	92 Who
Kāy	Kāy	93 What
Kasō, kā	Kā mhōn	94 Wh[illegible]
Ān, āṇi, wari	Āni	95 A[illegible]
Pan	Pan	96 B[illegible]
Jar	Jar	97 H[illegible]
Hā, hō	Whay	98 Yes
Nā nahi	Nahi	99 N[illegible]
Arō	Arara	100 [illegible]
Bāp	Ba[illegible]	101 A[illegible]
Bapna	B[illegible]	102 O[illegible]
Bāpdā [illegible]	Bap	[illegible]
Bapna [illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]
Ba[illegible]	Ba[illegible]	[illegible]

English.	Bhīlī (Mahikantha)	Bhīlī (Edar)	Bāorī (Lahore).
107 Of fathers .	Ātā-nō, bāpā-nō .	Ātā nō, (-nī, nũ) .	Ghanā ágā-nō
108 To fathers . .	Ātā-nẽ .	Ātā-nẽ	Ghanā āgā-nũ
109 From fathers . .	Ātā-ḫũ	Ātā-ḫũ	Ghanā āgā-kannō
110 A daughter .	Sōrī	Sōrī .	Dik'ri
111 Of a daughter .	Sōrī-nō	Sōrī-nō	Dīk'rī-nō
112 To a daughter .	Sōrī nẽ, sōr'jyẽ .	Sōrī-nẽ . .	Dik'ri-nũ .
113 From a daughter	Sōrī-ḫũ	Sōrī-ḫũ, sōrī-kanō-thī .	Dik'rī-kannē
114 Two daughters	Bē sōrī(-yō) .	Bē sōriyō	Bai dik'rī .
115 Daughters .	Sōrī(-yō)	Sōriyō .	Ghanī dīk'rī .
116 Of daughters .	Sōriyō nō, sōr'jyā-nō	Sōriyō-nō .	Ghanī dik'rī-nō
117 To daughters	Sōriyō nē, sōr'jyā-ē .	Sōriyō-nẽ	Ghanī dīk'rī-nũ
118 From daughters	Sōriyō ḫũ, sōr'jyā-ḫũ	Sōriyō ḫũ . .	Ghanī dik'rī-kannō
119 A good man	Kharō ād'mī	Kharō ād'mī .	Ēk khāū (or chaṅgō) manukhō
120 Of a good man	Kharā ād'mī-nō . .	Kharā ād'mī nũ	Ēk khāū (or chaṅgā) manukhā-nō
121 To a good man	Kharā ād'mī-nẽ, kharā ādam'nyẽ	Kharā ād'mī-nẽ (or ād'mnyẽ)	Ēk khāū (or chaṅgā) manukhā-nũ.
122 From a good man	Kharā ād'mī-ḫũ	Kharā ād'mī-ḫũ	Ēk khāū (or chaṅgā) manukhā-kannē
123 Two good men	Bē kharā ād'mī (ādamyō)	Bē kharā ād'myō	Bai khāū (or chaṅgā) manukhā
124 Good men .	Kharā ād'mī (ādamyō)	Kharā ād'myō	Khāū (or changā) manukhā
125 Of good men .	Kharā ādamyō nō	Kharā ād'myō-nũ .	Khāū (or changā) manukhā-nō
126 To good men .	Kharā ādamyō-nẽ	Kharā ād'myō-nē	Khāū (or chaṅgā) manukhā-nũ
127 From good men	Kharā ādamyō-ḫũ	Kharā ād'myō-ḫũ	Khāū (or chaṅgā) manukhā-kannē
128 A good woman	Kharū bairū	Kharū bairū	Ēk changi man'sī .
129 A bad boy	Khōtō (or lussō) sōrō	Khōtō (or lussō) sōrō	Ēk bhaiṛō ohhō
130 Good women	Kharā bairā	Kharā bairā .	Changi rād
131 A bad girl	Khōtī (or lussi) sōri	Khōti (or lussī) sōrī	Ēk bhaiṛi chhōrī .
132 Good	Kharō, ḫāū	Kharū, ḫāu	Changō
133 Better .	Wanā-ḫū kharū (*better than that*)	Kharū . .	Inō-thō chaṅgō (*better than that*)

Khaskhi (Khaskhwi)	[illegible] ([illegible])	[illegible]
Bāp-na	Bap[illegible]nā	107 Of fa[illegible]
Bap-la	Bap[illegible]-lā	108 To [illegible]
Bap-nī jaw[illegible]lūn	Bap[illegible]-pun	109 [illegible]
Pōr (chhōk[illegible]ri)	Ārdī[illegible]	110 A [illegible]
Pōrs-na	Ārd[illegible]nā	111 Of a [illegible]
Pōr[illegible]-lā	Ārd[illegible]-lā	112 To [illegible]
Pōr jaw[illegible]lūn	Ārd[illegible]-pun	113 Fr[illegible]
Dōn pōr (chhōk[illegible]yā)	Dōn ārdri	114 Tw[illegible]
Pōr (chhōk[illegible]rā)	Ārdri	115 D[illegible]
Pōrs na	Ārdris nā	116 Of [illegible]
Pōrs la	Ārdris lā	117 To [illegible]
Pōr-jaw[illegible]lūn	Ārdris-pun	118 Fr[illegible]
Chag[illegible]la manūs	Bhalā manus	119 A [illegible]
Chāg[illegible]la mānus na	Bhalyā mānus nā	120 Of a [illegible]
Chag[illegible]la mānus-lā	Bhalyā mānus lā	121 To [illegible]
Chag[illegible]la mānus jaw[illegible]lūn	Bhalyā mānus pun	122 Fr[illegible]
Dōn chāg[illegible] mānūs	Dōn bhal[illegible]	123 Tw[illegible]
Chag[illegible] manūs	Bhal[illegible]	124 G[illegible]
Chag[illegible] manus na	Bh[illegible]	125 Of [illegible]
Chag[illegible] manus la	Bh[illegible]	126 T[illegible]
Chāg[illegible] manus jaw[illegible]lūn	Bh[illegible] pun	127 F[illegible]
Chāg[illegible] bāl	B[illegible]	128 [illegible]
Khash p[illegible]	D[illegible]	[illegible]
Chag[illegible]rā lāra	[illegible]	[illegible]
Khash p[illegible]	D[illegible]	[illegible]
C[illegible]	C[illegible]	[illegible]
T[illegible]	[illegible]	[illegible]

English.	Bhīlī (Mahikantha)	Bhili (Edar)	Bāorī (Lahore)
134 Best	Kharā-mā̃ kharū̃	Kharā̃-mā̃ kharū̃	Balāh changō
135 High	Ũsū̃	Usū̃	Ūchō
136 Higher	Wārḫẽ ũsū̃	Wārḫẽ ũsū̃	Inō-thō ũchō
137 Highest	Badhāḫẽ ũsū̃	Badhāḫẽ ũsū̃	Balāh ũchō
138 A horse	Khōrō, khōrū̃	Khōrō, khōrū̃	Ēk ghōṛō
139 A mare	Khōrī	Khōrı	Ēk ghōṛī
140. Horses	Khōrā, khōrā̃	Khōrā, khōrā̃	Ghanā khārā ghōṛā
141 Mares	Khōrī(-yō)	Khōrıyō	Ghanī khārī ghōṛī
142 A bull	Kāṭī, baḷadīyō, ṭāhō	Kāṭī, baḷadıyō, tāhō	Ēk dhaṭṭō
143 A cow	Tāhō, tāhī, gāy	Tāhō	Ēk gāō
144 Bulls	Kāṭī, baḷad, ṭāhā	Kāṭī	Ghanā khārā ḍhaṭṭō
145 Cows	Ṭāhī(-yō), gāī(-yō)	Ṭāhō	Ghanī khārī gāẽ
146 A dog	Kutᵃrō, kutᵃrū̃	Kutᵃro, Kutᵃrū̃	Ēk luṇḍıō
147 A bitch	Kutᵃrī	Kutᵃrī	Ēk laudau
148. Dogs	Kutᵃrā, kutᵃrā̃	Kutᵃrā, kutᵃrā̃	Ghanā khārā luṇḍıā
149 Bitches	Kutᵃrı(-yō)	Kutᵃrıyō	Ghanī khārī laudᵃnẽ
150 A he-goat	Bukarīyō, tẽṭō, wādarīyō	Bukarıyō, tẽṭō, wādarıyō	Ēk bākᵃrō
151 A female goat	Bākarī, sāḷī, ṭũhī	Bākarī, sāḷī, ṭũhī	Ēk bākᵃrı
152. Goats	Bukarīyā, ṭẽṭā, wādarīyā	Bukarıyā	Ghanā khārā bākᵃrā
153 A male deer	Hannō	Hannō	Ēk harᵃn
154 A female deer	Hannī	Hannī	Ēk harᵃnī
155 Deer	Hannā̃	Hannā	Harᵃnō
156 I am	Hũ ḫũ	Hũ ḫũ	Hũ sõ
157 Thou art	Tũ ḫē	Tũ ḫē	Taũ sai
158 He is	Vī ḫē	Vı ḫē	Yōh sai
159 We are	Amā̃ ḫā̃ (*or* ḫaīyē)	Amẽ ḫā̃, (*or* ḫaıyē)	Hamẽ saũ, sõ
160 You are	Tamā̃ ḫō	Tamẽ ḫō	Tamẽ sō

Khadal (Khadal)	[illegible] (Khadal)	[illegible]
Acal	Bas	134 B[illegible]
Ūch	Ucheh	135 H[illegible]
Mōtā ūch	Bahu ucheh	136 H[illegible]
Sab-sal mōta ūch	Lai ucheh	137 H[illegible]
Ghoḍā	Ghoḍa	138 A[illegible]
Ghodi	Ghodi	139 A[illegible]
Ghodū, ghodā	Ghoḍā	140 H[illegible]
Ghodyā	Ghodyā	141 M[illegible]
Bail	Dhaṇḍyā	142 A[illegible]
Gāi	Gay	143 A[illegible]
Bail	Dhāṇḍū	144 P[illegible]
Gāyā	Gai	145 C[illegible]
K[illegible]	K[illegible]	146 A[illegible]
K[illegible]	K[illegible]	147 A[illegible]
K[illegible], k[illegible]	K[illegible]	148 D[illegible]
K[illegible]	K[illegible]	149 P[illegible]
B[illegible]	B[illegible]	150 A[illegible]
B[illegible]	B[illegible]	151 A[illegible]
B[illegible]	B[illegible]	152 G[illegible]
C[illegible]	K[illegible]	153 A[illegible]
K[illegible]	K[illegible]	154 A[illegible]
K[illegible]	K[illegible]	155 [illegible]
K[illegible]	K[illegible]	156 [illegible]
T[illegible]	T[illegible]	157 [illegible]
T[illegible]	T[illegible]	158 [illegible]
K[illegible]	K[illegible]	[illegible]
T[illegible]	T[illegible]	159 [illegible]

English.	Bhīlī (Mahīkantha)	Bhīlī (Edar).	Bāorī (Lahore)
161 They are .	Wā ẖẽ (or ẖē) .	Wā ẖē .	Tē sai . . .
162 I was .	Hũ atō	Hũ atō	Hũ uttō . . .
163 Thou wast . .	Tũ atō .	Tũ atō . . .	Taũ uttō .
164. He was . . .	Vi atō .	Vī atō .	Yōh uttō .
165 We were	Amã atā . .	Amẽ atā .	Hamẽ uttā .
166 You were .	Tamã atā	Tamẽ atā	Tamẽ uttā .
167 They were.	Wā atā (*fem* vī atī)	Wā atā	Tē uttā .
168 Be . .	Hō	Hō .	Thāī-jā . .
169 To be .	Hōwũ .	Hōwũ	Thāuō . . .
170 Being . .	Hōtã . .	Hōtã	Thāī .
171 Having been .	Hōinẽ . .	Hōinē	Thāī-kē .
172 I may be .	Hũ hōũ, hũ ugũ	Hũ hōũ, hũ ugũ . .	. .
173 I shall be	Hũ hōiẖ, hũ ahjē .	Hũ hōiẖ, hũ abjē	Hōis .
174 I should be . .	Hũ hōiẖ, hũ ugōk	Hũ hōiẖ .	.
175 Beat	Kut, mār .	Mār, *or* kut (*and so throughout*)	Mār
176 To beat . .	Kutᵃwũ, mārᵃwũ .	Mārᵃwũ . . .	Mārᵃnō . .
177 Beating .	Kutᵃtã, mārᵃtã .	Mārᵃtã .	Mārᵃtō . .
178 Having beaten	Kutinẽ, mārīnẽ	Mārinē . .	Mārīn .
179 I beat	Hũ mārũ (-ẖũ)	Hũ mārũ-ẖũ . .	Hũ mārō . .
180 Thou beatest	Tũ mārē (-ẖē) .	Tũ mārē-ẖē . .	Taũ mārē . . .
181 He beats .	Vī mārē (-ẖē) .	Vī mārē-ẖē . .	Yōh mārē . .
182 We beat	Amã mārã (-ẖã), amã mārīyēẖ	Amẽ mārīyēẖ	Hamẽ mārīō .
183 You beat	Tamã mārō (-ẖō) .	Tamẽ mārō-ẖō .	Tamẽ mārō .
184 They beat	Wā mārē (ẖē) .	Wā mārē-ẖē .	Tēhē mārē . .
185 I beat (*Past Tense*) .	Mẽ mārᵃjyũ (*or* mārᵃyũ, *or* mārũ, *and so throughout*)	Mẽ mārũ (*or* māryũ)	Mī mārīō .
186 Thou beatest (*Past Tense*)	Tẽ mārᵃjyũ .	Tẽ mārũ	Tī mārīō . . .
187 He beat (*Past Tense*) .	Wanō mārᵃjyũ .	Waṇē mārũ	Pēllē mārīō .

Khāsādī (Khasādī)	Phanbā (Phasāmb).	[illegible]
Tu [illegible] (or tya [illegible])	Tyā [illegible]	161 [illegible]
Mī as'tō (or hōta)	Mī whata	162 [illegible]
Tū as'tōs (or hōtas)	Tū whata	163 [illegible]
Tō as'tō (or hōta)	To whata	164 [illegible]
Ham as'tas (am h'tā)	Āmhū whata	165 [illegible]
Tum as'tō (tum hōtas)	Tumhī whatā	166 [illegible]
Tō as'tō (tya hōtās)	Tyā whata	167 [illegible]
As	Hō	168 [illegible]
As-na	Hōna	169 [illegible]
Rah'na (hōs)	Hōsan, hōan	170 [illegible]
Asūn	Hōun san, whāis'nī	171 [illegible]
Mai asa (mī hōtā)	Mī whasū	172 [illegible]
Mai asa (mī hōsu)	Mī hōsū	173 [illegible]
Mai asa (mī hōsū ch)	Mī whōwa	174 [illegible]
Mar	Mar	175 [illegible]
Mar'na	Mar'na	176 [illegible]
Mārit	Marūn	177 [illegible]
Mari nī	Marun sanī	178 [illegible]
Mai mārn(s)	Mī marns	179 [illegible]
Tū mārn(s)	Tū mārns	180 [illegible]
Tō mārn(s)	Tō marns	181 [illegible]
Ham mārn (ām mār'jōs)	Āmhū mār'as	182 [illegible]
Tum mārī (tum mar'tōs)	Tumhī mar'as	183 [illegible]
Tō mārī (tyā mār'tōs)	Tyā mār'as	184 [illegible]
Mai mārn (mī mār)	Mī mārn	185 [illegible]
Tu mārn nī (tu mār)	Tu mārn	186 [illegible]
Tō mārn (tya mār)	Tyā sa mārn	187 [illegible]

English	Bali (Nakhmatula)	Bali (Eldar)	Pa-i (Lacoe)
188 We beat (*Past Tense*)	Amē mirēgū	Amē mirē	Hamē mirē
189 You beat (*Past Tense*)	Tamē mirēgū	Tamē mirē	Tamē mirē
190 They beat (*Past Tense*)	Wamē mirēgū	Wamē mirē	Tehē mirē
191 I am beating	Hē mirē hē	Hē mirē-hē	Hē mirē-ē
192 I was beating	Hē mirē-ē ēē	Hē mirē-ē ēē	Hē mirē-ē
193 I had beaten	Mē mirēgū-ē	Mē mirē-ē	Mē mirē-ē
194 I may beat	Hē mirē	Hē mirē	
195 I shall beat	Hē mirēē (or mirēē)	Hē mirēē or mirēē	Hē mirēē
196 Thou may beat	Tē mirēē (or mirēē)	Tē mirē(ē)	Tē mirēē
197 He will beat	Vi mirēē	Vi mirēē	Pēē mirēē
198 We shall beat	Amē mirēē	Amē mirēē	Hamē mirēē
199 You will beat	Tamē mirēē	Tamē mirēē	Tamēē mirēē
200 They will beat	Wē mirēē	Wē mirēē	Tehē mirēē
201 I should beat	Hē mirē, hē mirēē together	Hē mirē	
202 I am beaten	Ma-mē mirē hē, hē mirēē hē	Mamē mirē hē	Mamē mirē-ē
203 I was beaten	Ma-mē mirēgū ēē, hē mirēē mamē ēē	Mamē mirē ēē	Mamē mirē
204 I should be beaten	Hē mamē, (or mirēgū hē)	Hē mamē, hē mirēē hē	Mamē mirēē
205 I go	Hē jē hē	Hē jē-ē	Hē jē-ē
206 Thou goest	Tē jē hē	Tē jē-ē	Tē jē-ē
207 He goes	Vi jē hē	Vi jē-ē	Pēē jē-ē
208 We go	Amē jē-ē hē-ē amē jē hē	Amē jē-ē-ē	Hamē jē-ē
209 You go	Tamē jē hē	Tamē jē-ē	Tamē jē-ē
210 They go	Wē jē hē	Wē jē-ē	Te jē-ē
211 I went	Hē gē	Hē gē	Hē gē
212 Thou wentest	Tē gē	Tē gē	Tē gē
213 He went	Vi gē	Vi gē	Pēē gē
214 We went	Amē gē	Amē gē	Hamē gē

Khāṇā (Khā[illegible])	[illegible] (Khā[illegible])	[illegible]
Hamī mārū (amu mār)	Āmhū mārā	189 We beat (P[illegible]
Tumī mārū (tume mar)	Tumhī mārā	190 You beat (P[illegible]
Tu mārū (tyāe mār)	Tyāsnī mārā	191 They beat (P[illegible]
Maī mārī rahᵉnā	Mī mārī	191 I am beating
Maī mārī rahᵉnā (mī mar[illegible] tā-ta)	Mī mārī whatā	192 I was beating
(Mī mārī se)	Mī marᵉla whatā	193 I had beat
Maī marᵉsūt (mī marᵉwa)	Mī marawa	194 I may beat
Maī mārᵉsūt (mī marᵉsū)	Mī marᵉsū	195 I shall beat
Tū mārī (tū marᵉsī)	Tū marīs	196 Thou will beat
Tō mārī	Tō marī	197 He will beat
Ham mārī (am marāw)	Āmhū mārᵉsū	198 We shall beat
Tum mārī (tum marᵉsā)	Tumhī marᵉsā	199 You will beat
Tu mārī (tyā mārᵉtī)	Tyā mārᵉtīl	200 They will beat
Maī marᵉsūt (mī marᵉsū)	Mī marawa	201 I should beat
Maī mārī (mī mārū gyā)	Mī-le mārī [illegible]	202 I am beaten
(Mī mārū gyā tā)	Mī-lū mārī whatā	203 I was beaten
Maī mārīt (mī mārāī jāsū)	Mī-lū mārᵉtīn	204 I shall be beaten
Maī chālᵉnā (mī jāus)	Mī jās	205 I go
Tū chalᵉnā (tu jās)	Tu jās	206 Thou goest
Tō chalᵉnā (tō jās)	Tō jās	207 He go
Ham chalᵉnā (ām jates)	Āmhu jātes	208 We go
Tum chālᵉnā (tum jates)	Tumhī jātes	209 You go
Tu chalᵉnā (tyā jātes)	Tyā jātes	210 They go
Maī gyā	Mī gyā	211 I went
Tu gyā	Tu gyā	212 Thou went
Tō gyā	Tō gyā	213 He went
Ham gyā	Āmhū gyā	214 We went

English	Bhīlī (Mahīkantha)	Bhīlī (Edar)	Bāorī (Lahore)
215 You went . .	Tamā̃ gīyā . . .	Tamẽ̃ gīyā . . .	Tamẽ̃ giā . .
216 They went .	Wā gīyā . .	Wā gīyā . .	Tē giā . .
217 Go . .	Jā, jāō . . .	Jā, jāō	Jā . . . . .
218 Going .	Jātā̃ . .	Jātā̃ . . .	Jātō .
219 Gone .	Gīyū, gõ . .	Gīyū, gõ . .	Gaiō, giō . .
220 What is your name?	Tamārū ḫū nām? . .	Tamārū ḫū nām? . .	Tārō nām hū̃ sai? . .
221 How old is this horse?	Aṇā khōrā-nē kat'rā̃ varaḫ thāyyā̃ ḫẽ̃?	Āṇā khōrā-nō kat'rā̃ varaḫ thāyyā̃ ḫẽ̃?	Hā ghōṛānī kit'lī umar sai?
222 How far is it from here to Kashmir?	Iyõ ḫū Kāsmīr kat'rū vēg'ḷū hōḫē?	Iyõḫā Kāsmīr kat'rū lõbēṇā hōḫē?	Kashmīr hā-thõ kit'lā gāū sai?
223 How many sons are there in your father's house?	Tamārā ātā-nā khēr-mā̃ kat'rā saiyā ḫē?	Tamārā ātā-nā khēr-mā̃ kat'rā saiyā ḫē?	Tārā āgā-nō gharē kit'lā dīk'rā?
224 I have walked a long way to day	Āj khaṇō hẽ̃d'yō ḫū .	Āj khaṇō hẽ̃diyō ḫū .	Āj hū̃ vēg'lā-thõ āvēō
225 The son of my uncle is married to his sister	Mārā kākā-nō sōrō vī-nō bōnē paṇṇēlō ḫē	Mārā kākā-nō saiyō inī ḫālī paraṇiyō ḫē	Mhārā kākā-nō dīk'rō inhī baih'nīō par'nāēō
226 In the house is the saddle of the white horse	Thōḷā khōrā-nū palõṇ khēr-mā̃ ḫē	Thōḷā khōrā nū palõn khēr-mā̃ ḫē	Dhaulā ghōṛānī kāthī gharē paṛī
227 Put the saddle upon his back	Anā upar palõṇ dadō	Anā upar palõṇ daḍō	Kāthī ghōṛā-nī dhuā ūpar ghattī dē
228 I have beaten his son with many stripes	Anā-nā dikrā-nē mẽ̃ khanā kōllā mār'yyā ḫē	Aṇā-nā dik'rā-nē mẽ khaṇā kōllā mārīyā ḫē.	Inhā dīk'rā-nū̃ hū̃ ohhītāēhõ mārīō
229 He is grazing cattle on the top of the hill	Pōlī magarī upōr tōdā̃ sārē ḫē	Pōlī magarī upōr ṭōdā̃ sārē-ḫē	Pēllō manukhō pahāṛ-nī ohōtī ūpar dhā̃dhā chārē
230 He is sitting on a horse under that tree	Pēlā̃ rukhadā̃ nēsaḷ khōrā-māthē bēḫēlō ḫē	Pēḷā̃ rukhaḍā̃ nēsaḷ khōrā-māthē bēḫēlō ḫē	Ghōṛā-nō ūpar chaṛhiō hōiō ād'mī jhārī-nē hēth ūbhō
231 His brother is taller than his sister	Ī-nī bun kar'tō ī-nō bhāī ūsō ḫō	I-nī bun kar'tō i-nō phāi ūeō ḫē	Inhī baih'nē-thõ imhō bhāī lāmbō sai
232 The price of that is two rupees and a half	Ī-nī kimēt adhī rupīyā (*or*, rupēyyā) ḫē	I-nī kimēt adhī rupēyyā ḫē	Pēllā-nō mōl ḍhāī rupaiā̃ sai
233 My father lives in that small house	Mārō ātō pēlā nān'kā khēr-mā̃ rē ḫē	Mārō ātō pēlā nān'kā khēr-mā̃ rē-ḫē	Mhārō āgō pēllā nanõrā ghar-mẽ̃ rahē
234 Give this rupee to him	Ā rupīyō ī-nō āl	Ā rupiyō inō āl . .	Hyōh rūpaiō pēllā-nū̃ dai dē
235 Take those rupees from him	Aṇā kanẽ̃ rupīyā ḫē tō lai liyō	Anā kanẽ̃ rupīyā ḫē tō, lai liyō	Pēllā rupaiā̃ pēllā-kan-thõ jāī lē
236 Beat him well and bind him with ropes	Ī-nē khub kutō nē rāḫẽ̃ mā̃dō	Inẽ̃ khūb kutō nō rāḫẽ̃ mā̃dō	Pēllā-nū̃ mārī mārī bādī-nakh
237 Draw water from the well	Kuwā-mẽ̃ ḫū põnī kādhō	Kuwā-mẽ̃-ḫū põṇī kādhō	Kuā̃-mā̃h thõ pānī kādhī lē
238 Walk before me	May mōrē hẽ̃d .	May-mōrī hẽ̃d .	Mõ āgal āgal hind .
239 Whose boy comes behind you?	Tamārī wõḫē kī-nō saiyō āvē ḫē?	Tamārī wõḫē kinō saiyō āvē-ḫē?	Tõ kōṛē kinō dīk'rō āvē? .
240 From whom did you buy that?	Tamā̃ ā kī-nī kanẽ̃-ḫū vēsātū lātū ḫē?	Tamā̃ ā kinī kanẽ̃ ḫū vēsātū?	Pēllō kaun kan-thõ mōlē lidhō?
241 From a shopkeeper of the village	Gom nā wõṇyā kanẽ̃-ḫū	Gom-nā wõṇyā-kanẽ̃-ḫū .	Gā̃w'ṛā-nā̃ kaṛūṛ-kannē thõ

widely spread over North-Western India, the Banjārās are strongest in the Deccan, where they are found in the greatest numbers, and where they retain much more of their primitive manners and customs than elsewhere The name 'Banjārā' and its congeners is probably derived from the Sanskrit *Vāniyyakārakas*, a merchant, through the Prakrit *Vāniyyaāraō*, a trader [1] The derivation of 'Labhānī' or 'Labānī,' etc., is obscure It has been suggested that it means 'salt carrier' from the Sanskrit *lavanah*, salt, because the tribe carried salt, but this explanation goes against several phonetic rules, and does not account for the forms of the word like 'Labhānī' or 'Lambānī.'

The tribe has been known in India for centuries It appears to be a mixed race and to owe its origin and organization to the wars of the Delhi Emperors in Southern India, where they carried the commissariat of the armies They are often said to be mentioned by name in Sanskrit literature so early as the 6th century A D., but this is a mistake The earliest certain dated reference [2] to them is believed to be in the *Tārīkh-e Khān-Jahān Lōdī* of Ni'āmatu'llāh, written about 1612 A.D, and referring to events of 1504 A.D He says —

'As scarcity was felt in his [the Sultān's] camp, in consequence of the non-arrival of the Banjāras, he despatched 'Azam Humāyūn for the purpose of bringing in supplies'

That the tribe existed and practised the vocation of grain-carriers long before this is certain, and it is probable that the Sanskrit writer Dandin (about 6th century A D) had them in his mind, though he did not distinctly mention them, when he wrote the oft-quoted passage above referred to [3]

The Banjārās of the Deccan claim descent from the great Brahman and Rajput tribes of Northern India, and this is partly borne out by the fact that their language is certainly connected with that spoken at the present day in Western Rajputana

The following are the more important accountsof the Banjārās.

AUTHORITIES—

BRIGGS, Capt J ,—*An account of the Origin, History and Manners of . . Bunjaras* Transactions of the Literary Society of Bombay, i (1819), pp 61 and ff

BALFOUR, EDWARD,—*On the Migratory Tribes of Natives in Central India* Journal of Asiatic Society of Bengal. Vol xiii, Pt I (1844), pp 1 and ff Account of *The Gohur, called by Europeans and Natives Benjari, or Lumbari*, pp 2 and ff Gohurie Vocabulary on pp 17 and ff ['Gōarō' is a common Labhānī word for 'man']

ELLIOT, (SIR) H M ,—*Memoirs on the History, Folk-lore, and Distribution of the Races of the North-Western Provinces of India , being an amplified edition of the Supplemental Glossary of Indian Terms written* [in 1844] *by the late Sir H M E* Edited, revised, and re-arranged by John Beames. London, 1869 Account of the Banjára on pp 52 and ff

Gazetteer for the Haidarábád Assigned Districts, commonly called Berár —Edited by A C Lyall, Commissioner of West Berár Bombay, 1870 On pp 195 and ff *Sketch of the Banjáras of Berar* mainly by N R Cumberlege (see below)

CUMBERLEGE, N R ,—*Some account of the Bunjarrah Class* (see above) Bombay, 1882

SYED HOSSAIN BILGRAMI and C WILLMOTT,—*Historical and Descriptive Sketch of His Highness the Nizam's Dominions* Bombay, 1883 Account of the Banjaras on pp 337 and ff

IBBETSON, DENZIL CHARLES JELF,—*Outlines of Panjáb Ethnography, being Extracts from the Panjáb Census Report of 1881 treating of Religion, Language and Caste* Calcutta, 1883 Account of the Banjaras, para 547, of the Labánas, para. 548

[1] The derivations from the Persian *biranjār*, a rice-trader, though the analogy of this word may account for the form ('Brinjārā'), and from *ban-jārnā*, to burn the jungle, are untenable

[2] Elliot, v, 100, Briggs' *Ferishtā*, i, 579 See also Yule and Burnell's *Hobson Jobson*, s v 'Brinjarry' for other references

[3] The passage occurs in the fifth *uchchhwāsa* of the *Daśakumāra-charita*

Where spoken.		Number of speakers.
Brought forward	10,769	87,849
Chanda	600	
Bhandara	180	
Balaghat	590	
Raipur	4,650	
Bilaspur	1,600	
Sarangarh	602	
Sambalpur	1,700	
Kanker	300	
		21,010
Panjab—		
Rawalpindi	1,700	
Kangra	410	
Hoshiarpur	975	
Lahore	6,9[illegible]5	
Gurdaspur	2,500	
Gujrat	7,440	
Sialkot	2,530	
Montgomery	480	
		22,9[illegible]
United Provinces—		
Saharanpur	5,000	
Muzaffarnagar	705	
Aligarh	2,000	
Farrukhabad	705	
Mainpuri	2,000	
Etawah	2,000	
Etah	7,500	
Bulandshahr	600	
		21,710
Central India—		
Gwalior	2,500	
Indore	150	
		2,650
TOTAL		158,[illegible]

Separate figures for the Banjārī language were not [illegible] provinces in the Census of 1891, and it is therefore impossible to compare [illegible] with those given above.

Banjārī falls into two main dialects—that of the Panjab and Gujarat [illegible] elsewhere (of which we may take the Labhāni of Berar as the [illegible]). To [illegible] may add the Labānki of Muzaffargarh in the Panjab, which differs from the [illegible] the rest of the province. The dialects of the Kakēs, or [illegible] the United Provinces, and of the Bahrūpiās of the Panjab have also, [illegible] turned out to be the same as the Labhāni of Berar. We then find the total [illegible] of speakers of Banjārī to be as follows —

Labanki of Muzaffargarh	[illegible]	
Labānki of the rest of the Panjab	[illegible]	
Labani of Gujarat	[illegible]	[illegible]
Other Banjari	[illegible]	
Kakeri	[illegible]	
Bahrūpia of the Panjab	[illegible]	[illegible]
Total, Speakers of Ban[illegible]		[illegible]

All these different dialects are ultimately to be referred to the language of Western Rajputana. The few speakers of Labānki in Muzaffargarh employ [illegible] and my only reason for entering their language above is that it is [illegible] of Muzaffargarh which is Lahndā.

The Labānki of the Panjab is most nearly connected with the [illegible] Hissar and in the adjoining parts of Bikaner.

For the other Banjārī dialects, we must take the Labhāni of Berar as the [illegible]. It is in this locality that the tribe has most strongly preserved its racial characteristics and employs the purest form of its speech. Elsewhere (except in the Panjab and Gujarat) the same dialect is spoken, but more and more corrupt as we go [illegible] westwards or northwards from Berar. I have little information [illegible] Banjārī of Hyderābad and the rest of Southern India as the Linguistic Survey does not touch these tracts, but from what I have learnt concerning it, it appears to [illegible] dialect of Hyderābad closely resembles that of Berar, while that of [illegible] mixed with the surrounding Dravidian languages.

The Labhāni of Berar possesses the characteristics of an old form of speech [illegible] has been preserved unchanged for some centuries. It may be said to be [illegible] Mārwārī and partly on Northern Gujarātī, and gives one the impression [illegible] the original language from which these closely connected forms of speech [illegible] comparatively late times.

In the following pages I shall first deal with the Labhāni of Berar [illegible]. I shall then describe the Lamāni of the Bombay Deccan [illegible] Central Provinces, and then the Banjāri of the United Provinces. [illegible] this, I shall deal with the Kakēri of Dhārwār. I shall [illegible] Panjab (devoting a few lines to that of Muzaffargarh [illegible]). Finally, I shall describe the Bahrūpiā of the Panjab, [illegible] Berar dialect, but which is here placed [illegible]

It should be observed that nowhere, not even in Berar, is Banjārī a pure language It is everywhere mixed, to a greater or less extent, with the vernacular of the country in which its speakers dwell. The amount of the mixture varies greatly, and is probably, in each case, much dependent on the personal equation of the speaker.

No specimens of Banjārī have been received from the Central India Agency We may assume that the language is the same as that of the Central Provinces and of Berar.

The suffix of the genitive is usually *rō* Sometimes we meet the Gujarātī *nō*, as in *bētī-nō*, of a daughter. *Rō* has its oblique masculine *rā*, its feminine *rī*, and its locative (agreeing with nouns in the locative and dative) *rē*, as in Mārwārī It is sometimes pronounced *rū* The whole series is, however, much confused. We find cases of *rā* being used for *rō*, and *vice versâ* *Rē* often becomes *ra*, and is once (*ō-rē māl-matā*, his property) used for *rō* Examples are *bāpē-rō bētō*, the son of the father, but *ō-rā* (not *ō-rō*) *pēt*, his belly, *ghōdē-rō ghōgīr*, the saddle of the horse; *bakᵊrā-ra* (for *bakᵊrā-rō*) *pilā*, the young of a goat; *ō-rō* (for *ō-rā*) *galā-ma*, on his neck, *jhādē-rē hētē*, at the bottom of the tree

The usual sign of the locative is *mē*, *ma*, or *mā* Thus, *hātē-mē*, on the hand; *galā-ma*, on the neck, *sudē-mā*, in one's right-mind.

The sense of gender is very capricious Thus we have *sēwā* (feminine) *kidō* (masculine), service was done

Adjectives follow the Mārwārī rules They are put in the locative in *ē* to agree with a noun in that case

Pronouns.—The pronouns of the first and second person make no distinction between the nominative and the agent cases Both are the same The following forms occur:—

Mē, *ma*, *may*, I; *mhārō*, *mārō*, my; *manē*, *mana*, *mārē*, *māra*, to me; *ham*, we; *hamārō*, our

Tū, *tũ*, thou, *tārō*, thy; *tanē*, *tana*, *tārē*, *tāra*, to thee, *tam*, *tamō* (this is a Gujarātī form), you, *tamārō*, your

For Demonstrative pronouns (including the pronoun of the third person, we have *ū*, *ō*, he, that they, *ō-nē*, by him (but *ū kyō*, he said); *ō-rō*, his, *ō-rē*, *ō-na*, to him, *ānu-rō* or *anu-rō*, their

Tō-nē, *tō-na*, him, to him, *tē*, they

Ā or *ī*, this; *yē ghōdē-nō*, of this horse

Āpan, we (including the person addressed); *āpᵊnē-nē*, to us; *āpᵊnō*, own.

Jō, *jalō*, who, what; *jē-na*, by whom; *kūn*, who? *kē-rō*, whose? *kãī*, what? *kaśō-rō*, of what? *kaśā-na*, for what, why? *kōī*, anyone, *ēāłᵊrā*, this many, *katᵊrā*, how many (with pleonastic *k* of Rājasthānī, *katᵊrā-k*), *sē*, all, the whole

Conjugation.—The present tense of the verb substantive closely follows colloquial Gujarātī It is as follows:—

	Sing	Plur
1	*chhū* or *chha*	*chhā* or *chha*
2	*chhī* or *chha*	*chhō* or *chha*
3	*chhē* or *chha*	*chhē* or *chha*

It will be observed that, as in some forms of colloquial Gujarātī, *chha* may be used for all persons and both numbers

The past is *vētō* *Vētō* is sometimes written *whētō*, which shows that the word is only a by-form of the Gujarātī *hatō* When used as an auxiliary it becomes simply *tō*, as in colloquial Gujarātī. Thus *mārᵊtō-tō*, was striking Indeed *vētō-tō*, itself (corresponding to the Hindōstānī *hōtā-thā*), is generally used to mean 'was.'

The conjunctive participle is formed by adding *an* to the root Thus *māran*, having beaten A sort of continuous conjunctive participle is formed by adding *tānī* (for *thānē*, having become, as we see from the Central Provinces specimens) to the root, as in *rē-tānī*, while remaining, *dē-tānī*, while giving

Vocabulary.—The Rājasthānī idiom of employing *kō-nī*, at-all not, for the negative is very common

The following unusual words occur in the specimen —

ajī, or *wajī*, and	*kamēdī*, a bird
āt, a sound	*kēldā*, *kēlḍū*, a calf
bātī, bread	*kwatrā* (=*kutrā*), a dog
dhyā, with	*mātī*, a man

yādī, a mother

[No I]

INDO-ARYAN FAMILY. CENTRAL GROUP.

LABHĀNĪ OR WANJĀRĪ

(BERAR)

SPECIMEN I.

Ēkē mātī-na dī bētā vētē-tē Anu-mē nānakyā
A man-to two sons becoming-were Them-among the-younger

āp'nē bāpē-nē kyō, 'bāpū, jō manē āyī-chha, ō māl-matā-rū
his-own father-to said, 'father, what to-me will-come, that the-property-of

vētō manē dē-nāk' O-nē ō-rē māl-matā anu-mē vēt-dinō
share to-me give-away' Him-by his the-property them-among was-divided

Wajī nānakyā chhōrā thōdā danē-mē sē māl-matā gōḷā kar-lidō,
And the-younger son a-few days-in all wealth collected made,

wajī ghan-mē gyō Wajī wattē rē-tānī wadhāḷ-panē-tī sē
and a-far-land-in he-went. And there while-remaining debauchery-by all

pīsā wadā-dēnō Janā ō-nē sē pīsā kharach kar-nākō,
money he-squandered When him-by all money expended was-made-entirely,

janā ō dēś-ma mōthō kāl paḍ-gō, jē-na tō-nē vēlā pad-gē,
then that country-in a-great famine fell, by-which him-to want fell;

ajī ū gyō, ajī ō dēś-rē ēkhādī bhalē mānas-jērē pagēlī
and he went, and that country-in-of a rich man-near servant

ryō Wajī ō nē sūrī charāy-nē āp'nē khētē-mē ō-na
remained And him-by swine feeding-for in-his-own field-in as-for-him

mēlyō Wajī jakō sūr bhaskō khādō, ō bhaskā-tī ō-nē
he-was-sent And what the-swine chaff ate, that chaff-with him-to

ō-rā pēt khushī-tī bharā jātō. Ajī ō-na na-kōī dinō
his-own belly happiness-with he-would-have-been-filled And him-to no-one gave.

Janā ū sudē-mā āyō, janā ū kvō, 'mhārī bāp-r [illegible]
When he sense-in came, then he said, 'my father-f [illegible]

kat'rā-k rōj-dār ād'mī-na pūt bhar ajī ma[illegible]
how-many-verily hired men to belly full and to-spare [illegible]

ajī mī bhukē-tī marū-chhū Mī uthī-chhu, [illegible]
and I hunger by dying-am I will-arise, and [illegible]

jīhvū-chha, ajī ō-na kahīn, "bāpū, mī Bhag'w[illegible]
will-go, and him-to I-will-say, "father, I God-of [illegible]

tār-āga pāp kidō-chhū, wajī ajī-tī tāro b[illegible]
thee-before sin done-have, and to-day from thy son to-be-called I

āchhō kō-nī. Tārā rōj-dār mān'sī-mā-tī man[illegible]
good at-all-not(-am) Thy hired men-in-from [illegible]

Ajī ū uthō, ajī ō-rī bāpā-pāsō āvō Pan [illegible]
And he arose, and him of father near came But [illegible]

ghan-mē-hī vēlō ō-rō bāp ō-na dekhō, wajī [illegible]
distance-in-even was his father him saw, and [illegible]

wajī dhātō, wajī ō-rō gal'ī-ma pad-gō, aj[illegible]
and he-ran, and his neck-on he-fell, and him [illegible]

chhōrā ō-na kahē, 'bāpū, Bhag'wānī-n-par ajī [illegible]
the-son him-to says, 'father, God-of-on and the-[illegible] I [illegible]

kidō-chhū, wajī ajī-tī tārō bētō [illegible]
done-have, and to-day-from thy son to-be-called I [illegible]

Pan bāp āp'nē naukr'nē kvō, 'ghanō sārō [illegible]
But the-father his-own servants-to said, 'very good [illegible]

ajī ō-na ō pehrāw, ajī ō-rō hāt-mē vīt[illegible]
and him-to it put-on, and on-his hand-on a-ring put and [illegible]

pagē-mē jōdī ghāl, wajī ō lat kēldī war-hvā [illegible]
foot-on shoes put, and that fatted calf bring-here [illegible]

wajī ō na khāū-chha ān khush hōū chhu, [illegible]
and it we-eat and happy become, because [illegible]

mar-gō-thō, wajī pharīn bach-gō; ū gamā-gō-thō, wajī [illegible]
dead-gone-was, and again escaped, he lost-gone-was, and [illegible]

tē chain karē lāg
they rejoicing to-do began

Ajī ō-rō mōthō chhōrō khēt'-mā [illegible]
And him-to the-elder son field-in [illegible]

āvō wajī ghar'ī tōlē nik'lī pāch-gō, [illegible]
came and the-house-to near arrived, [illegible]

āt-āvō Wajī ō-nē naukr'nā-tī [illegible]
sound-came And he-by servants-in-from [illegible]

wajī ū-na puchhyō, 'ā [illegible]
and as for-him he-was-asked, 'this [illegible]

tārō bhāī āyō-chha, wajī tārē bapē nē latā kēldū-na kātō-chha,
thy brother come-is, and thy father-by the-fatted calf-as-for it-slaughtered-is,
kal-kī ū hasī-khusī-sō tō-na mal-gō' Wajī ō-na rīsh āw-gō
because he safe-and-sound him-to has been-met' And him to anger came
wajī gharē-mē jāy-nī Kal-kī ō-rē bāp bhār āyō,
and the-house-in he-goes-not Therefore him-to the-father outside came,
ajī ō-na sam'jāyō Wajī ū ō-rē bāpē-nū watār dē-tānī
and him-to remonstrated And he his father-to answer while-giving
kahē, 'dēkh, mē ēāt'rā waras tārē sēwā kidō, wajī mē kōyē
says, 'see, I so-many years to-thee service did, and I at-any
ghat'kā-r-upar tārō hukūm mōdō kō-nī, ajī hī manē tū
time-of-on thy order disobeyed at-all-not, and yet to-me thou
na-karhāī bak'rā-ra pilā dinō kī mē mārē dōstē-rē barābar
not-ever a-goat-of young-one gavest that I my friends-in-of with
ānand karū-chha Pan jē-na tārō māl-matā kach'nī-nē warād-dinō,
rejoicing make But by-whom thy property harlots-to was-squandered,
ā tārō chhōrō ātē barābar ō-rē kartā lat kēldū tu
this thy son on-coming with him-for for fatted calf thou
kātō-chha' Wajī ū ō-na kēhō, 'chhōrā, tū nēh'mī mārē dhyā
slaughtered-hast' And he him-to said, 'son, thou always to-me near
chhī, wajī mārō jē-kōī chha, tē sārō tārō chha Wajī āpan ānand
art, and mine whatever is, that all thine is And we rejoicing
karū-chha, ajī sakhī hōū-chha, ī āp'nē-nē āchhō chha, kal-kī ā tarō
make, and happy become, this us-to good is, because this thy
bhāī mar-gō-thō, wajī pharī bach-gō, ajī ū gamā-gō-thō, wajī
brother dead-gone-was, and again escaped; and he lost-gone-was, and
lābhō'
was-found'

out for a distant country When he went a little distance ahead, he heard a peacock scream on his right, and a jackal howl on the left[1] He then looked before him, and saw one road of six months resulting in happiness, the other of three months resulting in grief. The son left the happy one and took the other full of misery No sooner did he throw a glance ahead than he saw a tiger lying down asleep. He got up and said, 'child, where are you going?' The boy said, 'I am going to a distant country' The tiger said 'what do you go for to a distant country? Show me your skill in fighting once or twice here. Child, begin you with the first stroke' The boy said, 'no nunkey, you begin with the first stroke' At last the boy gave the first cut, but missed, and the tiger sprang up, seized him, and killed him

[1] These are unlucky omens.

[No. 3.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

LABHĀNĪ OR WANJARĪ

(Berar.)

SPECIMEN III.

TWO LABHĀNĪ SONGS

I

Sāchō Sēwābhāyā.
True Sēwābhāyā

Tā-rē kāchē kachan-rī kāvā
Him-to crystal gold-of body

Sēwābhāyā vē-gō
Sēwābhāyā having-been-is-gone.

Sūkā-nē gādī dē-gō
Sūkā-to throne having given-he-went.

Jētā-nē parasan vē-go.
Jētā-to pleased having-been-he-went.

Bhāyā dōlat jōdō
Sēwābhāyā wealth accumulated.

Tā-rē Tuḷārām chha ghōdō
Him-to Tulārām is horse.

Dachchhā dōlat bhāri.
Prosperity wealth great

Nāgārō ābdāgīrī.
Drums umbrellas

Mēhmadyā gāvē dhādī
Mēhmadyā sings the-bard

Jē na ān dhan dēnō bhārī
Whom-to food wealth is-to-be-given great

II

Bāgh bagīchyā dharmmē rī bāwadī,
Grove(-and)-garden virtue-of well,

Jattē barjē pura Rāma
Where shines the great Rāma

Rāma tō-nē chhō [illegible]
Rāma thee-to [illegible]

Sattatē-rī Sitā, pattē-rō Lachh^h^manā,
Chastity-of Sītā, faithfulness-of Lakshman,
Hanumān jōdhā tārē sāt
Hanumān warrior of-thee with.
Rām tō-nē āchhō karyō nyāhāl. (2)
Rām thee-to good may-make prosperity. (2)

Nahī-tō dhōkī dōrī dōrī Dārakā.
Not-verily pilgrimage twice twice (to-)Dwārakā
Haradē-mē warasō Bhagawān.
The-heart-in dwells God
Bālā-jī-nī Dārakā, Kisn-jī-nī Dārakā
Bālā-jī-of Dwārakā, Krishn-jī-of Dwārakā
Rām tō-nē āchhō karyō nyāhāl (3)
Rām thee-to good may-make prosperity (3)

Dharamītō Bābā Bālā jī sādar,
Dharamītō Bābā Bālā-jī-of devotee,
Bhar bhar pasī dē-chha dān.
Full full handfuls giving-is gifts
Rām tō-nē āchhō karyō nyāhāl (4)
Rām thee-to good may-make prosperity (4)

FREE TRANSLATION OF THE FOREGOING.

I

(*A poem in honour of Sēwābhāyā, a Labhānā hero.*)

There was Sēwābhāyā. His body was brilliant as silver and gold.

Sēwābhāyā is dead and gone. He left his throne to Sūkā, and gave Jētā his blessing.

Great wealth had Sēwābhāyā amassed He had the horse Tuḷārām.

Worldly wealth had he in plenty He had drums and umbrellas as tokens of his royalty.

Mēhmadyā the Bard sings this song To him it is every one's duty to give many presents of food and money

II.

(In praise of Dharmitō Bābā, who planted a grove and built a [illegible]

(1) There is a grove and a garden, and a well built as an [illegible] of [illegible] shines the great Rām himself in all his glory (and grants all the wish[illegible] May Rām endow thee with good prosperity

(2) Sītā the chaste, Lakshman the faithful, Hanumān the [illegible] with thee May Rām endow thee with good prosperity

(3) It is useless to make two pilgrimages to Dwārakā, for [illegible] God dwells There, too, is the Dwārakā of Bālāji,[1] the Dw[illegible] of K[illegible] endow thee with good prosperity

(4) Dharmitō Bābā, the devotee of Bālāji [illegible] endow thee with good prosperity.

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[1] Bālāji is the [illegible]

LAMĀṆĪ OF NASIK.

The Lathāṇī or, as it is locally called, Lamāṇī of Nasik differs in no way from that of Berar. As a specimen, it will be sufficient to give an extract from a popular poem. The specimen gives a good example of the very peculiar vocabulary of the tribe. I am not certain that all the words have been correctly translated. They are not found in any dictionary, and I give the meanings as they have been reported to me.

[No. 4.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

LAMĀṆĪ.

(DISTRICT NASIK.)

Chhāṇ tō tōḍ. ṭhēṇḍō lādē-dō, rē Isarā.
Camp verily having-broken, bullock-herd load, O Isarā.

Chhāṇ tō tōḍ. ṭhēṇḍō lādē-dō lādē-dō ra. (1)
Camp verily having-broken, bullock-herd load load O. (1)

Chhāṇ sō dēkhan. ṭhēṇḍō ḍhāl-dō, rē Isarā.
The-plain that having-seen, the-bullock-herd let-loose, O Isarā.

Chhāṇ sō dēkhan, ṭhēṇḍō ḍhāl-dō, ḍhāl-dō ra (2)
The-plain that having-seen, the-bullock-herd let-loose, let-loose O. (2)

Aḍē-miḷā-tō ṭēḷā mēḍē-dō, rē Isarā. (3)
Boor-of tage arrange O Isarā. (3)

Lāl chamkēḷā pāl mēḍē-dō, rē Isarā. (4)
Red gleaming-with-strings tent arrange, O Isarā. (4)

Ṭāṭ ṭalān pāṇī-mā nābhē-dō, rē Isarā. (5)
Saddle-cloth saddle water-in put, O Isarā. (5)

Bāpē bētā-tō jhagaḍō mēṭhō, rē Isarā. (6)
Father son-of quarrel erase, O Isarā. (6)

Ābhā-tō pēṭhō, bēṭā, jāṭē-dō, rē Isarā. (7)
Tree-of year, son, go-let, O Isarā. (7)

Ṭāṭ ṭalān pāṇī-mī-tī kāḍhē-dō, rē Isarā. (8)
Saddle-cloth saddle water-in-from out-take, O Isarā. (8)

Ghōṛā gaḷē-ma ghōḍā mēḷē-dō, rē Isarā. (9)
Ghee melter-for horse send, O Isarā (9)

Chārā bhārē-ma bhāṇḍē mēḷē-dō, rē Isarā. (10)
Bite filling-for bullock send, O Isarā. (10)

Dēhī-sāṭhī-tī bhēḷā karē-dō, rē Isarā. (11)
Wife-for-of collection make, O Isarā. (11)

---

* This line is repeated exactly after the model of the first two. I shall not write the repetition again.

Dāhī-sānī-na bhēla kanī-lō, rī Isarī (12)
Wise-women of collection make, O Isarī (12)

Āb ghivī galī-rī ghōdī āwa-gī, rī Isarī (13)
Now ghee molasses-of horses are-come, O Isarī (13)

Chāwal bharē-na bhādū āvī-gō, rī Isarī (14)
Rice filling-for bullock is-come, O Isarī (14)

Bīr balāvan-na nāwan mīlī-dō rī Isarī (15)
Women calling-for a-barber send, O Isarī (15)

Sāyīvī-thāwar sādī tānē-lō, rī Isarī (16)
On-Saturday the-red stretch, O Isarī (16)

Pāch ghadawā-rī ghōtī ghōlē-lō rī Isarī (17)
Five jars-of bhang-sherbet compound, O Isarī (17)

Pāch lōta-rī garu-rō mīlī-dō rī Isarī (18)
Five pots-of the-priest-of send O Isarī (18)

Dāhī-sānī-rō wachan māgē-lō, rī Isarī (19)
Wise-men-of blessing ask, O Isarī (19)

Āchhē jagatīrō malawo jimī-dō, rī Isarī (20)
Well male-arrangements the-guests feed O Isarī (20)

FREE TRANSLATION OF THE FOREGOING

(The song deals with the adventures of the Lahlar [illegible] Isarī. In the first [illegible] he is addressed by his father.)

(1) 'O Isarā, break our camp and load our pack-bullocks. [illegible] plain, and there let the cattle loose. Make a room of the [illegible] stretch a red cloth so as to form a tent. (5) Put the bullock harness [illegible]

(Isarī demands to be married at once, but his father at first refuses.)

A quarrel arose between the father and the son. 'My [illegible] In the meantime take the bullock harness out of water.'

(Isarī insists, and at length the father consents to an immediate [illegible] In the following lines the marriage procedure is referred to.)

'Send for horses loaded with ghee and molasses. (10) [illegible] rice. Call a meeting of wise men and wise women and [illegible] Here [illegible] the horses laden with ghee and molasses and [illegible] a barber to invite the women and on Saturday have [illegible] jarfuls of bhang-sherbet and offer five pots full [illegible] from the wise men. (20) and make good [illegible]

(The rest of the poem, which is [illegible] Isarī's marriage and the hero's [illegible] friend had become [illegible] enamoured of the bride. [illegible] in Isarī's complete victory.)

[illegible]

LAMANĪ OF BELGAUM.

It will suffice to give one more specimen of the Lamānī of the Bombay Deccan, a short extract from a version of the Parable of the Prodigal Son which comes from Belgaum An example is, indeed, hardly necessary, for it will be seen that the dialect is the same as that of Berar. The only small point of difference is that in words like *ra*, to, the final *a* is sometimes dropped so that we get simply *r*. Thus, *mātī-r*, for *mātī-ra*, to a man

[No. 5]

INDO-ARYAN FAMILY. CENTRAL GROUP.

LAMĀNĪ

(DISTRICT BELGAUM.)

Ēkē	mātī-r	dī	bētā	vētō-tē	Ōnō-r-māyī	nān'kyā	bētā	
One	*man-to*	*two*	*sons*	*were*	*Them-of-in*	*the-younger*	*son*	
bāpē-na	kyō,	'bāp,	tārō	mālē-māy-tī	manna	āy-rō	vētō	
the-father-to	*said,*	*'father,*	*thy*	*property-in-from*	*to-me*	*coming-of*	*share*	
manna	dē'	Bāpū	ōnō-r-māyī	ō-rō	mālē	pād-dīnō-chhē	Nān'kyā	
to-me	*give'*	*The-father*	*them-of-in*	*him-of*	*property*	*divided*	*The-younger*	
bētā	ō-rō	vētō	lēna	ghan-mē	malkē-na	jana	ghan	
son	*him-of*	*share*	*having-taken*	*far-in*	*country-to*	*having-gone*	*many*	
dād	kō-nī	hōyē-tō	Atarājya-mā	ū	anādī	vēna	ō-rō	
days	*any-not*	*were*	*The-meantime-in*	*he*	*riotous*	*having-become*	*him-of*	
mālē	śē	gamā-lidō	Ū	yũ	kidō,	jērē	pachya	ō
property	*all*	*squandered.*	*He*	*thus*	*did,*	*then*	*afterwards*	*that*
malkē-mā	mōtō	kāl	padana	onna	garībī	āw-gi.		
country-in	*great*	*famine*	*having-fallen*	*to-him*	*poverty*	*came.*		

LABHĀNĪ OF THE CENTRAL PROVINCES.

The Labhānī of the Central Provinces differs only from that of Berar in being more corrupt It is everywhere mixed with the local vernacular of the tract where the speakers are found, but its basis, as in Berar, is the language of West Rajputana and North Gujarat

I give three specimens of it, one from the centre of the Provinces, one from the west, and one from the east

were eating, we have it added to the simple past, as in *kahō-chhē*, he said, *gaya-chhē*, he went, *kāt-chhē*, he spent (time), so we have in the future *jawā-chhē*, we (I) will go, *kah'wā-chhē*, we (I) will say In fact the future is almost the same as the present definite, *mār-chhū*, I will strike, *mār-chhō*, you will strike, and so on, besides *mārū-chhē*, *mārō-chhē*, and other forms

Again *chhē* is added to the Imperative in *kar-chhē*, make (me as one of thy servants), and even to a verbal noun as in *rahanwārē-chhē madhē*, amongst the inhabitants. In *bhāran-chhē*, he wished to fill, the words appear to mean literally 'he was for filling'

As already said, the conjunctive participle is formed by adding *chhānē*, *thānē* or *thānī* We have also the Eastern Hindī suffix *ke*, and a parallel form, *kō*, in *nikāl-kō*, having taken out

In one instance *kahō*, he said, is contracted to *kōh*

Note the Rajasthānī method of forming casual verbs by adding *r*, as in *rakhārō*, kept

[No. 6]

INDO-ARYAN FAMILY. CENTRAL GROUP

LABHANÎ OR BANJÂRÎ.

(D[illegible]

Kōī ādmī-kūr dī chhorī achchhe [illegible]
A-certain man-of two sons were The [illegible]

bāp-sū kahō-chhū 'ai bau dhan-madh [illegible]
the-father-to said, 'O father, the wealth-in [illegible]

hauī sō hamū dēnū' Tab u apnō dhan [illegible]
will-be that to-me (is-)to-be-given' Then he his own wealth [illegible]

Thōrō din gayā-chhū ki nānkiyā chhorā sārī [illegible]
A-few days passed that the-younger son all [illegible]

dūr muluk dagar-gayo, aur ot bad'm[illegible] [illegible]
a-far country went, and there ri[illegible] conduct-in [illegible]

dhan khō-dīnō Jab u suganī kharch-kar[illegible]
wealth squandered When he all had-expended [illegible]

khub kāl parō, aur u khūb garib ho-gayo, aur u [illegible]
great famine fell, and he very poor became, and he [illegible]

rahan'wārū-chhū madhe ēk-kū sahī rah'wa-chhe Jo [illegible]
inhabitants among one-of near remained Who he [illegible]

khēt-mū sūr charāv-kū mūlō-chhū Aur ū [illegible]
field-in swine grazing-for sent And he [illegible]

sūr khāt-chhū āpan pēt bhīran-chhe Ka[illegible]
swine eating-were his-own belly fore-filling [illegible]

rahū Tab u-nū khabar bhā, aur u [illegible]
was Then his-to senses came, and he said, [illegible]

kat'rā-k bhūtiyō-kū khārī-s [illegible]
how-many labourers-of eating-then [illegible]

marī-chhū Ham uth-chhīnū jawī-chhū [illegible]
dying-am I arising will-go [illegible]

kah'wā-chhū, "hū bāū, ham-[illegible]
I-will-say, "O father, we-by Heaven-of [illegible]

pāp kīdō-chhū, aur ham tūr chh[illegible]
sin done-was, and I [illegible]

tūr nōkar-kū ēk-kū barabar [illegible]
the servants-of one-of equal [illegible]

dhū dag'rō Pa[illegible] ū [illegible]
near [illegible]

dayā rakhārō, daur-thānī galō-thānī lapat-kē chūmō
compassion did, run-having neck-on having-stuck kissed(him)

Chhōrā ō-nē kōh, 'hē bāū, Swarg-kē bīruddh aur tumhār mun-
The-son him-to said, 'O father, Heaven-of against and your in-

dhāngē pāp kīdī-chhā Ab ham tār lar^a^kā kahān lāyak kō-nī
presence sin done was Now I thy son to-be-called fit at-all-not

chhā' Pai bāū ap^a^nō chākar-nē kōh, 'achhō-mẽ achhō
am' But the-father his-own servants-to said, 'good-among good

kap^a^rā nikāl-kō ō-nō pah^a^rā-dō, ōtē-r hãthē ūtī aur
robe having-taken-out him-on put; there-of in-hand a-ring and

pagē-mẽ pan^a^hī pah^a^rā-dō, aur tājā bātī kar-chhē, aur ham khāvẽ
feet-in shoes put, and ready bread make, and we may-eat

aur khuśyālī karẽ Ī hamār chhōr mar-gaō, aur phiran
and merriment may-make This my son was-dead, and again

jī-āyō, khō-gaō, phiran mil-gaō' Tab ōū khuśyālī karan
to-life-came, was-lost, again is-found.' Then they merriment to-do

lāgō
began

Ō-nō mōtō chhōrā khēt-mẽ rahō Jab ū ātō-rahō gharē dhãī
His elder son field-in was When he coming-was house near

pahuchõ-gaō, tab gājā-bājā aur nāchā-kē ō-r āwāj sam^a^rō, aur
reached, then music and dancing-of that-of sound he-heard, and

ū ap^a^nō chākar-madhē ēk-lā bulā-kē pūchhō-chhē, 'Ī kai
he his-own servants-among one-to called-having asked, 'This what

chhē?' Ū ō-nē kahō, 'tārō bhāī āī-chhē, aur tumhār bāū
is?' He him-to said, 'thy brother come-is, and your father

barā bhōjan banāyē-chhē; ē-rē-wāstē kī ī chhōrā achchhō ahai'
great feast prepared-has, this-of-for that this son well-is'

Par ū iis kīdō aur andar jānō kīnō na chāhō. Ē-r-wāstē
But he anger did and in going to-do not wished This-of-for

ō-rō bāū manānō lagō Ō-rī bāū-sē jabāb dīnā, 'dēkh,
his father to-remonstrate began His father-to answer (he)-gave, 'see,

it^a^nā baras tārī sēwā kar^a^tē-hō, aur tārō hukum kadhī nanī
so-many years thy service doing-(I-)am, and thy order ever not

tārō, aur āp mannē kō-nō dīnō, bak^a^rā na dīnō,
(I-)disregarded, and you to-me anything-not gave, a-goat not gave,

kī ham ap^a^nē dōs^a^dārō sāthē-r-māhē khuśī rahē-tē, ī tārō-r
that I my-own friends with merry might-be, this thy

chhōrā kas^a^bī-r sāthō-r rahō-kē tārō dhanō khān-nakhā, janā ū
son (who) harlots-of with-of living thy wealth devoured, when he

āyō tabhī ō-r-wāstē barō khānō banāyē-chhē' Bāp ō-nē
came then-even him-of-for a-great feast prepared-is' The-father him-to

kahō, 'hē chhōrā, tū sārō din hamār [illegible]
said, 'O son, thou all day of-me with [illegible]

hamār chhē, sō tārō chhē, khuśī-karū-[illegible]
mine is, that thine is, [illegible]

tarī-ī bhāī mar-gaō, aur phir [illegible]
thy brother was-dead, and again to life came, [illegible]

mil-gaō'
is-found'

LABĀNĪ OF HOSHANGABAD.

In Hoshangabad, in the west of the Central Provinces, the Labhānī is corrupt like that of Mandla, but not so corrupt On the other hand, many of the corruptions of the Labhānī of this district clearly come from the Punjab This is specially evident in the frequent use of *dā* (*dē*, *dī*) as the suffix of the genitive, and of *nū* as the suffix of the dative The basis is, however, the same as that of the Labhānī of Berar, *viz*, the language of Western Rajputana and Gujarat

The following points may be noted There is the usual *rō* suffix of the genitive, as in *lõi iyā-rī mā̃*, the mother of the children, *kurᵃmī-rā ghar*, in a Kurmī's house; *u-raī bōlī*, by her (*i e*, she) said

We have the Panjābī *dā* series in *bāmᵃnā-dī* (for *-dē*) *ghar*, in the house of a Brāhman, *kē-dā bānā*, the arrows of some, *putā-dī-ōrat*, the wife of the son, *u-dē*, to him, for her, *u-dyā byāw*, her marriage

The Gujarātī-Panjābī *nō* series is also common, as in *putā-nī ōrat*, the wife of the son, *putā-nī̃*, *puttā-nī*, to the son (or sons), *u-nē putā-nē*, to her son, *puttā-nī chalā-gyā*, by the six sons it was gone, the six sons went away, *jē-nī*, by whom, *khānā-nū*, for eating, *dharī-nõ̃*, having carried Note that the *n* of the suffix is often cerebralized

Note how the word *yādī*, mother, here appears under the form *yānī*, in the meaning of 'female'

Note also the use of *vē* (i e *whē*) for 'was.'

[No 7.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

LABHĀNĪ

(DISTRICT HOSHANGABAD)

Ēk rājā rah-vē Ū-dē sat larᵃkē rah-vē Jidu
A-certain king there-lived Him-to seven sons there-were. When

mahᵃlyā-par charhū-gyā bānā phēkyā, tō kē-dā tō
on(-the-terrace-of)-the-palace they-mounted arrows they-threw, then some-of indeed

rājā-ghar gyā, kē-dā kumhārā-par gyā, aur kē-dā bānā
on-king's-house went, some-of potter('s-house)-on went and some-of arrows

jōgyā-par gyā, kē-dā tēlyā-par gyā, ēk bāmᵃnā-dī
jogī('s-hut)-on went, some-of oil-monger('s-house)-on went, one Brāhman-of

ghar gyā, kē-dā kurᵃmī-rā ghar gyā, kē-dā vyāpārī-
on-house went, some-of Kurmī-of on-house went, some-of on-a-tradesman's-

ghar gyā Tēlyā-kā ghar lõrī hī, u-dyā byāw huī-gaī.
house went The-oil-monger's on-house a-girl was, her-of marriage became;

kurᵃmiyā-ghar lõrī hī, u-dyā byāw huī-gyā; vyāpārī-ghar
in-the-Kurmī's-house a-girl was, her-of marriage became; in-the-trader's-house

lõpī hī, u-dyā bhī byāw hui-gyā [illegible]
e-girl was, her-of also marriage became [illegible]

u-dyā bhī byāw hui-gyā, hamārā-ghar [illegible]
her-of also marriage became, our-the-Brahmin [illegible]

byāw hui-gyā, rājā-ghar [illegible]
marriage became; in-the-king's-house [illegible]

hui-gyā, aur jōgyī itnī [illegible]
became, and the-jōgī [illegible]

kitā Jadā [illegible] [illegible]
was-made When the-children-of the-[illegible]

gaī, jad u-rai bōlī kē 'chhō-nō [illegible]
went, then she said that, 'six-to [illegible]

ēkī putā-nō bīdī byāni' To [illegible]
one son-to e-female-monkey re-married' Then [illegible]

gaī U-dē khānā-dānā [illegible]
she-went Her-for the-food was-prepared [illegible]

kē 'tērī ōrat kithī?' Jadū ū [illegible]
that, 'thy wife where-is?' Then he [illegible]

kandhē-par dhari-nō ārā [illegible]
shoulder-on taken-having he-came [illegible]

utār-nuī an asal pari [illegible]
took-off and e-real fairy came-out [illegible]

sāsū-nuwī khānā khāyā Jadī [illegible]
mother-in-law-with food ate When [illegible]

wō bōlī kē, 'chhē patō-ni ōrat [illegible]
she said that 'six sons-of wives [illegible]

nahī pakīvī [illegible] wō ēkī pa[illegible]-dī ōrat [illegible]
not was-cooked, and that one son-of wife [illegible]

Phir u-dē pās mahal [illegible]
Then her-of near e-palace [illegible]

chalī-gyī Jē-ni yī [illegible]
[illegible] When this [illegible]

mahal bīdlī [illegible]
e-palace was-seen [illegible]

hui-gī, an [illegible]
became, and [illegible]

FREE TRANSLATION OF THE FOREGOING

A certain king [illegible] One [illegible] palace and each [illegible] Then [illegible] porters of [illegible]

Brahman's, of another on a Kurmī's, and of another on a merchant's The oil-monger had a daughter, and the prince who shot the arrow which fell on his house married her. Similarly, another prince married the Kurmī's daughter, another the merchant's, another the potter's, another the Brāhman's, and another the king's. But in the ascetic's house there was only a she-monkey, and the prince whose arrow fell there married her

Then the mother of the princes went round to eat dinner at each of her seven sons' houses Last of all she came to the house of the prince who had married the monkey and he made dinner ready 'Where is your wife?' said she So he went off and came back with the monkey sitting on his shoulder As soon as he came before the queen, the monkey took off her outer garment, and, lo and behold, she turned into a beautiful fairy Then they all sat down and ate their meal When the old queen got up to go home she said, 'the wives of my six other sons can't cook a bit, but this son's wife has given me a first-rate dinner' So she had a palace built for the couple, and banished the six other sons with their wives So the prince who married the monkey got a fine palace to live in, and she turned into a beautiful fairy That is the way that luck turns out.

LABHĀNĪ OF KANKER

As a last example of the Labhānī of the Central Province I give a specimen [illegible] the State of Kanker, which lies well to the east. It will be seen that, [illegible] Berar Labhānī as the standard, it is much purer than that of Mandla or of Hyderabad. The infusion of the local Chhattīsgarhī is comparatively small. Note the pronunciation of *bāgh*, a tiger, as *bahāg*. The Gujarātī root *sāmar*, hear, appears here [illegible]. The postposition *nē* is frequently employed to indicate the case of the Agent. Note also, *warī* meaning 'he', *lauh*, said, the Rājasthānī futures *dilū*, I shall give [illegible] (for *chahai*), it will be, and the numerous conjunctive participles in *th*[illegible].

[No. 8]

INDO-ARYAN FAMILY. CENTRAL GROUP

LABHĀNĪ OR BANJĀRĪ

(STATE KANKER)

Ēk bahāg kōī jhādī-mē̃ paro suto rahe [illegible]
A tiger a-certain forest-in fallen asleep was [illegible]

undar apnō daurī-sē nikal-parō Wō-rī ātē-se [illegible]
mice their-own hole-from emerged Them-of sound from [illegible]

chamak-gau, wajī wō-rī pūjī ēk undar-par par-gau [illegible]
started-up, and his-of face one mouse on fell [illegible]

ī-thānīn bahāg-nē wō-nē undar-kō mārē-nē rīyā [illegible]
come having the-tiger-by that-to mouse-to killing for [illegible]

Undarā-nē arjī kīdō ha, 'āp apnī wajī [illegible]
The-mouse-by petition was made that 'Your-Honour [illegible]

sāmū dēkh mārī mārē-sē āp-rī [illegible]
before look, my killing-from Your-Honour-to [illegible]

I sāmar thānīn bahāg undarī-nē chhor-dīnō Undar [illegible]
This heard-having the tiger the-mouse-to released The [illegible]

'dhan mārī bhāg, dēkh-thānī chhor dīnō Koī dīn [illegible]
'blessed my luck, seen-having I-was-released Some day [illegible]

ī dayā-rī badlī dīhū' I sāmar-thānīn [illegible]
this mercy-of return I-will-give' This heard-having [illegible]

wajī jhādī-mē̃ dagar gau Koī dīn [illegible]
and the-forest-in way went Some day [illegible]

rahē wārō-nē phādō lagā-thānīn bahāg [illegible]
the-dwellers-by a-noose fixed-having the-tiger [illegible]

bardē nē karū-karī [illegible]
the-cattle when-when (i.e., noose-a-then) [illegible]

nikarē wāstē khūb chāhō, tō kō-nī nikar sakō, wajī wō
getting-out for much wished, but at-all-not get-out could, and he
dukhē-r mārī garaj'nē lāgō Ū-j undar jō-kō bahāg chhōr-dīnō-tō
grief-of dying to-roar began That-very mouse whom the-tiger released-had
ū garaj-nē sāmai-thanīn, 'ū mārō up'kār karō-wārō,' wā-rī bōlī
that roar heard-having, 'that my benefit doer,' him-of voice
balakh-līdō, wajī dhūdh'tō dhūdh'tō watē ān-pahūchō jatē bahāg phādō
recognized, and seeking seeking there arrived where the-tiger noosed
paiō-tō. Ū wa-rī chakhērī dātē-sō phādē-nē katar-nākhō, bahāg-nē
fallen-was He him-of pointed teeth-with the-noose cut, the-tiger
chhōr-līdō
released

FREE TRANSLATION OF THE FOREGOING

A tiger once lay asleep in a certain forest, when there suddenly came out from their hole a number of mice The tiger, startled by the noise they made, awoke, and his pa fell on one of them In his anger he determined to kill the little creature, but th mouse made a humble petition saying, 'let Your Honour compare Your Honour's s and this poor me What credit will Your Honour get from killing so tiny a creature ?' Then the tiger relented and let him go, and the mouse said, 'bless my luck ! Your Honour saw the difference between us, and let me go Some day or other I will return this kindness which Your Honour has shown me' When the tiger heard these words he laughed in scorn, and took his way into the heart of the forest Some days afterwards the forest men set a springe for the tiger, as he had been every now and then killing their cattle, and into the springe the tiger fell. The tiger did his best to get out of the noose, but could not do so, and, feeling fit to die for grief, began to roar Now that very mouse whom the tiger had released heard the roar, and recognized the voice as that of his benefactor So he searched about till he found him lying caught in the springe With his sharp teeth he cut the string of the noose, and released the tiger.

BANJARI OF THE UNITED PROVINCES.

The Labhani of the United Provinces is usually called 'Banjārī.' It closely resembles that of Berar, though it is much corrupted, and is also much mixed with the vernacular dialects of the localities in which it is found. As in Berar, its basis is the language of Western Rajputana and of Northern Gujarat. I give a complete set of examples from the district of Saharanpur, and also a short extract from Khērī. It is unnecessary to give further specimens, as throughout the provinces the only variation is the greater or less admixture of the local dialect.

BANJĀRĪ OF SAHARANPUR.

We may note the following peculiarities of the Banjārī of Saharanpur: —

As in Northern Gujarat, a cerebral *l* is represented by *r*. Thus, *lāl*, famine becomes *r*.

As usual the nominative of strong *a*-bases ends in *ō*, with an oblique form in *ā*. Thus, *ghōṛō*, a horse, oblique form, *ghōṛā*. Nouns ending in consonants have an oblique form in *ē*. Thus, *māl*, property; genitive *mālē-rō*: *mull*, a country, locative, *mullē-rē-mãī* in a country. *bāt*, a thing: *bātē-rē*, for a thing.

The usual case postpositions are—agent, *nē*; dative-accusative, *rē*, as in *qāorā-rē*, to a man, *ū-rē*, him. Sometimes we have the Gujarātī *nē*, as in *nōkarē-nē*, to a servant. For the genitive we generally have *rō* (oblique *rā*, femmine *rī*). When it agrees with a noun in the locative, it becomes *rē*. Sometimes we have the Gujarātī *nō*, as in *ū-nō*, of him. For the locative we have *mãī*, usually suffixed to the locative of the genitive, as in *mullē-rē-mãī*, in a country.

The word for 'two' is *dī*, as in Berar, not *dō*.

The Pronouns generally are as in Berar. *Manahī* or *manēhē*, is 'to me.' The word for 'he' is *ū* or *wōhō*. 'One's own' is *ap-rō*. *Āp* is also used to mean 'we,' including the person addressed. Its genitive is then *āp-rō*, and its dative *āp-rē*.

The Present tense of the Verb Substantive is conjugated as follows.—

	Sing.	Plur.
1	*chhẽ* or *chhā*	*chhẽ* or *chhā*
2	*chhā*	*chhō* or *chhē*
3	*chhā*	*chhē*, *chhaī*

It will be observed that *chhē* can be used for all persons in both numbers.

The Past Tense is the Mālvī *thō*, was. Its feminine is *thī*. We should expect its masculine plural to be *thā*, but in the places where it occurs the ordinary Hindōstanī *thē* is used instead. In other parts of the United Provinces *chhē* is also employed for the past tense.

The Finite verb is as in Berar. The definite present is formed by suffixing the auxiliary verb to the simple present, and not to the present participle. Thus, *marũ-chhũ*, I am dying.

The Past Participle does not take *y*. Thus, *lahō*, not *lahyō*, said.

The Conjunctive Participle usually takes the suffix *tī* or *thīn* (compare the Berar *tānī*, Central Provinces *thānī*). Thus, *chhadā-tī*, having left, *kar-thīn*, having done; and many others. We have also a form like *dēkhīn*, having seen. Compare Gujarātī *mārīnē*, having struck.

The Rājasthānī negative *lō-nī*, occurs.

Transitive verbs in the past tense generally, but not always, have the subject in the agent case.

[No. 9]

INDO-ARYAN FAMILY. CENTRAL GROUP.

BANJĀRĪ

(DISTRICT SAHARANPUR)

SPECIMEN I

Ēk gāorā-rē dī biṭṭā thē Unhō-mãī-sē lōhar'kā-nē
One man-to two sons were Them-in-from the-younger-by

bāū-sē kahō, 'āī bāhu, manahĩ jō mālē-rō bãtō
the-father-to it-was-said, 'O father, to-me what property-of share

pohõchē-chhē, manēhē dē' Jadhē ū-nō māl bãt
arrives, to-me give' Then him-of the-property having-divided

dīnō. Aur thōrā dinō pichhē lōhar'kā bittā-nē jamā
was-given And a-few days afterwards the-younger son-by collection

kar-thīn, ēk durē-rē mulkē-mãī safar kīdhō, aur
made-having, a distance-of country-in journey was-made, and

uthē ap-rō māl badmāsī-mẽ khō-dīnō Aur jadhē sārō
there his-own property misconduct-in was-lost And when all

kharach kar-dīnō, jadhē wōhō mulkē-rē-mãī bārō kār
expended was-made, then that country-of-in a-great famine

pārō Aur ū jadhē kangāl hō-gayō, aur ū-rē pās
fell And he when needy became, and him-of near

kãĩ bhī nā rahō, jad ū ēk kōrē-rē dhãī
anything even not remained, then he a landlord-of near

jā lagō Woh kōr ap'rā khētõ-mãī
having-gone attached-himself That landlord his-own fields-in

sūr chugāwā bhējō, aur ū-nē yeh bātē-rē chah'nā
swine to-feed sent, and him-by this thing-for wish

thī kē un chudāũ-sē jinhõ-nē sūr khātē-thē ap-rō
was that those husks-with which the-swine eating-were his-own

pēt bharē, par woh ohhōrā-nē kōī nā dētō-thō
belly he-may-fill, but that boy-to any-one not giving-was.

Jadhē hōsh-mãī ā-thīn kahō kē, 'mhārē bāū-re
Then senses in come-having it-was-said that, 'my father-to

kit'rā mehentiyõ-rē bātī thī, aur maĩ bhūkō marũ-chhũ
how-many servants-to bread was, and I hungry dying-am.

Maĩ uth-thīn ap rē bāū dhãī jāũ-chhũ, aur uthē
I arisen-having my-own father near going-am, and there

kēhũ, "rē bāhu, maĩ thārō aur āsmānē-rō burō kīdhō-chhē,
I-say, "O father, by-me thy and Heaven-of evil done-is,
aur abhī yeh māfik kō-nī kē thārō bittā keh^a^lāũ
and now this like at-all-not that thy son I-may-be-called
Manahĩ ap-rē mehentī-rē wāgar banā"' Jadhē ũ ap-rē
Me thine-own servant-of like make"' Then he his-own
bāũ-rē dhãī chāl lāyō, aur ũ abhī dūr thō, jadhē
father-of near step brought, and he yet far was, then
ũ-rē dēkhīn ũ bāũ-rē taras āyō, aur daur-thīn
him-to having-seen that father-to compassion came, and run-having
gōdī-mãī lē-līdhō, aur barō pyār kīdhō Chhōrā-nē
lap-in he-was-taken, and much love was-made The-son-by
bāũ-rē kahō kē, 'rē bāhu, maĩ thārō aur
the-father-to it-was-said that, 'O father, by-me thy and
āsmānē-rō burō kīdhō-chhē, aur abhī yeh māfik kō-nī
Heaven-of evil done-is, and now this like at-all-not
kē thārō bittā keh^a^lāũ' Bāũ-nē ap-iē nōk^a^rō-sē
that thy son I-may-be-called' The-father-by his-own servants-to
kahō kē, 'āchhā-sē āchhō lattō kādh-lāō, aur wōhē
it-was-said that, 'good-than good robe out-bring, and him
pērā-dēō, aur woh-rē hātē-rē-mãī gunthī, aur pagã-mãī jūtā
clothe, and him-of hand-of-in a-ring, and feet-in shoes
pērāō, aur ham khāwã aur khushī manāwã, kāik-rē
put-on; and we may-eat and happiness may-celebrate, because
mhārō chhōrō marō-thō, abē jī-gayō, herāy-gayō-thō, abē
my son dead-was, now became-alive, lost-gone-was, now
pā-gayō-chhē' Jadhē wō khushī karē lāgē
got-gone-is' Then they happiness to-do began

Ũ-rō mōtō bittā khētē-mãī thō Jadhē gharē-rē
Him-of the-great son the-field-in was When house-of
dhãī āyō gāyē-rī aur nāchē-rī āwāz sunī. Jadhē
near he-came singing-of and dancing-of noise was-heard Then
ēk nōk^a^rē-nē balā-thīn pūchhō kē, 'ēī kāē karē-chhē?'
a servant-to called-having it-was-asked that, 'this what doing-are?'
Uh ũ-nē kahō kē, 'thārō bhaiyā āyō-chhē, aur
By-him him-to it-was-said that, 'thy brother come-is, and
thārē bāũ barī khātar kīdhī-chhē, ēhē wāstē kē
thy father-(by) a-great feast made-is, this for that
wōhō wōhō-nē rājī khushī pāyō-chhē' Ũ gusē hō-thīn
he him-by well happy found-is' He angry become-having
ap^a^rē man-mē chāhō kē, mãī nā jāũ? Jadhē ũ-rē
his-own mind-in wished that, within not I-go? Then him-of

bāū ā-thīn uhē manāyō Ū ap'rē
the-father-(by) come-having to-him it-was-remonstrated He his-own

bāū-rē kahō, 'dēkh, at'rā bar'sõ-sē maĩ thārī sēwā
father-to said, 'see, so-many years-from I thy service

karũ-chhũ, kadhō thārō hukum anārōkārī nā kīdhō,
doing-am; ever-even thy order disobedience not was-done,

eh tẽ kadhī ēk bak'rī-rō bachchā nā dīyō kē
but by-thee ever a goat-of young-one not was-given that

maĩ ap'rē milēwālõ-rē sāth khushī karũ Aur jadhē
I my-own friends-of with happiness may-make. And when

yē thārō bittā āyō, jin thārō māl kãchaniyã-mãī
this thy son came, by-whom thy property harlots-in

udā-dīnō-chhē, tō ū-rē wāstē barī khātar kīdhī-chhē.'
wasted-is, by-thee him-of for a-great feast made-is'

Ū-rē bāū kahō kē, 'tū tō mhārē dhãī
Him-of father(-by) it-was-said that, 'thou verily of-me near

sadē rahō-chhē, aur jō kãĩ mhārō chhē ōhī hajūē
always remaining-art, and what ever mine is that all

thārō chhē Par khushī manānō aur khushī hōnō
thine is But happiness to-celebrate and happy to-become

chāhō-thō, kahē-k ēhē thārō bhaiyā marō-thō, so jī-
proper-was, because-that this thy brother dead-was, he alive-

gayō-chhē, khōyō-thō, sō mil-gayō-chhē.'
gone-is; lost-was, he found-gone-is'

[No. 10.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

BANJĀRĪ.

(DISTRICT SAHARANPUR)

SPECIMEN II.

Maĩ das baras lag reāsat Nāhanē-mãĩ nōk'rī kīdhī. Aur abhī
By-me ten years for state Nāhan-in service was-done And now
ēk bar'sē-sē nōk'rī chhadā-tī ap'nē ghar ā-gayō-chhē Uthē-rē
one year-from service abandoned-having my-own house come-am There-to
hawā bōhat āchhī chhē, par hamārē dēsē-rē ād'miyõ-rō uthē jī
climate very good is, but our country-of men-of there mind
kō-nī lāgē-chhē, kāhē-k uthē-rē kōr apār chhaĩ, aur un
at-all-not engages, because-that there-to blind beyond-limit are, and those
pahāriyõ-rē bōlī āp-rē samajh kō-nī jāvē Par dus'rē pahārī
mountaineers-to speech us-to understood at-all-not goes But other hill
Rājõ-sē Nāhānē Rājā-rī taiyat ap'rī jubān sãwārē khātar
Rājās-than Nāhan Rājā-of subjects their-own tongue polishing for
parē-rē bōhat kōsis kar-rahē-chhē. Aur Rājā-rē dilē-mãĩ bhī ēhā-j
reading-for much effort making-is. And Rājā-of mind-in also this-very
bāt hō-rahī-chhē kē, 'mhārē mulkē-rē ād'mī paiẽ aur ap'rī
thing occurring-is that, 'my country-in-of men may-read and their-own
jubān sãwārē' Ēhī-j khātar jagā-jagā madar'sā kāyam
language may-improve' This-very for place-place schools established
kar-rakhē-chhē Ēhē hamārē dēsē-rī jubān un gōarā barī dērē
making-he-is And our country-of language those men great by-delay
sam'jhē pāvē-chhē Par ham yakīn karã-chhē kē, jabē wōhō
to-understand getting-are But we certain making-are that, when that
Rājā-rī kōsis jubān sãwārē-rē hō-rahī-chhē, jaldīha-j unō-rī
Rājā-of effort language improving-for being-made-is, quickly-verily their
jubān sãwar jāēgī.
tongue improved will-go.

FREE TRANSLATION OF THE FOREGOING.

I served for ten years in the State of Nāhan, and came home a year ago. The climate there is very good, but does not please the people of our country, for the mountaineers there are very ignorant, and we find it difficult to understand their speech But the Rājā of Nāhan is making greater efforts than the neighbouring Rājās are doing to

KĀKĒRĪ.

The Kakērs are a small tribe of comb-makers who are settled in the district of Jhansi in the United Provinces They are said to have immigrated thither from Ajmer about two hundred years ago They have a language of their own Only some forty speakers of it have been recorded I give two specimens of it,—an extract from the Parable of the Prodigal Son, and a folk-tale

It will be seen that the language is exactly the same as that form of Labhāni of which the standard is found in Berar In other words, it is based on the language of South-West Rajputana and of North Gujarat.

[No 12]

INDO-ARYAN FAMILY. CENTRAL GROUP.

BANJĀRĪ

KĀKĒRĪ DIALECT (DISTRICT JHANSI.)

SPECIMEN I.

Ēk janē-rē dī chhōrā hatē Ō-rō chhōtō chhōrō ap'nē bāpē-sũ
One man-to two sons were His younger son his-own father-to
kaī, 'Ē daddā, ō dhanē-mẽ-sũ jō mārē haĩsā-ma baithē,
said, 'O father, that property-in-from which my share-in may-be-set,
sō dē-dai' Tab bē dhan bãt dinō Bahut dinā nēī huē
that give-away' Then he property dividing gave Many days not became
chhōṭō chhōrō sab kuchh lē-kẽ par'dēsē-ma chalō gaō, ōr
the-younger son all things collecting a-foreign-country-into went-away, and
ūtē luch'panē-ma sab'rō dhan urā-dīnō Jab bē sab'rō dhan
there evil-conduct-in all fortune wasted-away When he all fortune
ūrā-dīnō, tab ū dēsē-ma barō kāl parō Ab ū kangāl
had-wasted, then that country-in great famine fell Now he indigent
hō-gaō, aur ūtē-rē rahaĩyõ-ma ēkē-rē atē ravē lāgō, jō
became, and that-place-of inhabitants-in one-of near to-live began, who
ō-nē sūar charāi-nē pahũchā-dīnō Aur jūn-sō[1] bhūs sūar khātē-
him swine feeding-for sent-away And which husks the-swine used-to-
tē āp'nī khusī-sũ ū bhūs khāē chātō-tō Kēi-nē
eat his-own pleasure-with those husks to-eat wishing-he-was Anybody-by
nēī dīnō
not was-given.

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[1] *Jūn sō* = Hindostānī *jaun sā*

OUDH BANJĀRĪ.

In Oudh, the Banjārī does not differ from that of Saharanpur A few short sentences will serve to show this I have selected them to exemplify the use of *chhē* to mean 'was,' as stated when dealing with the Saharanpur Banjārī We may note a few Rājasthānī forms which did not occur in the specimens from the latter district. Such are *man*, I, and *thaĩ*, thou

[No. II.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

BANJĀRĪ

(DISTRICT KHĒRĪ)

Dī	bhāī	gharē-mã̃	takrār	karē-chhē	Larāī	bakhērā-tah	
Two	*brothers*	*the-house-in*	*dispute*	*making-were.*	*Quarrel*	*dispute-from*	
apʰrē	mālē	pāchhō	karē-chhē.	Aki	bhāī	kahō,	'thaĩ
their-own	*property*	*after*	*doing-they-were.*	*One*	*brother*	*said,*	*'thou*
niyārō	kar-dē	Chār	pañch	bulāī,	sō	usō-usō	
divided	*make*	*Four*	*arbitrators*	*having-called,*	*that*	*half-and-half*	
bã̃t-dē,	man	chāhō	mālō	khāũ̃	chāhō	urāũ̃	
dividing-having-given,	*I*	*whether*	*the-property*	*eat*	*or-whether*	*I-squander*	
tū-sē	kōhai	jarū	nahĩ	chhē'			
thee-with	*any*	*concern*	*not*	*is.'*			

FREE TRANSLATION OF THE FOREGOING

Two brothers, living in the same house, used to quarrel about their property. One said to the other, 'let us partition the property. We can call four arbitrators, and they can divide it half and half, and then whether I use my property or dissipate it, it will be no concern of yours'

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INDO-ARYAN FAMILY. CENTRAL GROUP.

BANJĀRĪ.

KĀKĒRĪ DIALECT (DISTRICT JHANSI.)

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sō dē-dai' Tab bē dhan bãt dinō Bahut dinā nēī huē
that give-away' Then he property dividing gave Many days not became
chhōtō chhōrō sab kuchh lē-kẽ par'dēsē-ma chalō gaō, ōr
the-younger son all things collecting a-foreign-country-into went-away, and
ūtē luch'panē-ma sab'rō dhan urā-dīnō Jab bē sab'rō dhan
there evil-conduct-in all fortune wasted-away When he all fortune
ūrā-dīnō, tab ū dēsē-ma barō kāl parō Ab ū kangāl
had-wasted, then that country-in great famine fell Now he indigent
hō gaō, aur ūtē-rē rahaĩyõ-ma ēkē-rē atē rayē lāgō, jō
became, and that-place-of inhabitants-in one-of near to-live began, who
ō-nē sūar charāi-nē pahũchā-dīnō Aur jūn-sō[1] bhūs sūar khātē-
him swine feeding-for sent-away And which husks the-swine used-to-
tē āp'nī khusī-sũ ū bhūs khāē chātō-tō Kēi-nē
eat his-own pleasure-with those husks to-eat wishing-he-was. Anybody-by
nēī dīnō.
not was-given.

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[1] *Jūn sō* = Hindōstānī *jaun sō*

[No 13.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

BANJĀRĪ.

KĀKERĪ DIALECT (DISTRICT JHANSI.)

SPECIMEN II.

Ēk rājā̃-rī ēk sundar chhōrī hatī. Ō-rē gurū̃ē ū
A king-of a beautiful daughter was. By-his religious-guide that

bēṭī-rē lānē ap'nē manē-ma pāp bichārō. So rājā-nē
daughter-of for his-own mind-in sin was-thought So the-king-to

kaī ki, 'tārī bēṭī-nē kaj lag-gaī.' Tō Rājā
it-was-said that, 'thy daughter-to an-ill-omen has-seized.' Then the-king

hāt jōr-kē̃ gurū-rē ā̃gē̃ ṭhāṛō-huō, aur kaī
hand folded-having the-religious-guide-of before stood-up, and it-was-said

ki, 'mārī bēṭī-rī kaj kāī tarē chhuṭē?' Tō
that, 'my daughter-of ill-omen what in-way may-leave?' Then

gurū̃ē kaī ki, 'rājā, tū̃ ēk chand'nē-rō
by-the-religious-guide it-was-said that, 'O-king, thou one sandal-wood-of

kath'rā banā, aur ū-ma ī bēṭī-nē baiṭhār-kē̃ samundarē-ma
box made. and that-in this daughter making-to-sit the-sea-in

bōā-dai.' Rājā bē tarē̃ karō Āp'nē bēṭī-nē
made-to-float-away.' The-king that very-way-in did His-own daughter

kath'rā-ma baiṭhār-kē̃ samundarē-ma bōā-dīnī. Ab
box-in making-to-sit sea-in she-was-caused-to-float-away. Now

ō-rō guār bāāōtā sikār khēl'tō-tō, sō ū kath'rā dēkhō Āp'nē
he, man wedded hunting playing-was, that he the-box saw His-own

sāga'ī-nē kaī ki, 'ē-rē pak'ṛō.' Sō baī samundarē-ma
friends-to it-was-said that, 'this take-hold-of.' So they the-sea-into

kū̃d-parē aur jhaṭ kath'rā-nē pakaṛ-līnō; aur ō-nē pārē-pa lē-āyē
jumped and at-once the-box tool-hold-of; and it beach-on brought.

Sō ō-nē khōlō, aur dēkhō, ū-ma bēṭī hatī. Ū jō
Now him-by it-was-opened, and it-was-seen, that-in a-girl was. She when

āp'nē guārē-nē dēkhō, sō āp'nō mōh dhā̃k-līnō Bēṭī-nē
her-own husband saw, then her-own face covered The-girl-to

guār kaihē-chhē ki, 'tū̃, kasē āī?' Baī kaī ki,
the-husband says that, 'thou, how came?' By-her it-was-said that,

'mārē bāpē-rē gurū hatō. Ū bāpē-nē kaī-kē̃ ma-nē
'my father-of religious-guide was He the-father-to saying me

kar'wāō Gurūẽ manē-ma mō-seĩ pāp bichārō
got-turned-out By-the-religious-guide mind-in me-towards sin was-thought
Yē chhī bāt, aur kāĩ nēĩ chhē' Ō-rē guārẽ
This was the-case, other anything not is' By-her husband
kaī ki, 'gharē chal.' Baĩ kaī ki, 'maĩ aisẽ
it-was-said that, 'home come' By-her it-was said that, 'I in-this-way
chalũ ki dãgē-rō bandarō ēk lā-kẽ eh-ma bẽr-dēō, aur kath'rā
may-come that forest-of monkey one bringing this-in shut-up, and the box
bōā-dēō Tab maĩ gharē-rē chalı-jāũ' Ō rē guārẽ
cause-to-float-away Then I house-to I-will-come' By-her man
jasī-j karī
so-even it-was-done

Gurū-rō samundarē-rī tāpū-pa ghar hatō Sō
The-religious-guide-of the-sea-of island-on a-house was So
āp'nē chēlõ-nē kaī ki, 'kath'rā-nē pak'rō' Ũ
his-own disciples-to it-was-said that, 'the-box take-hold-of' They
samundarē-ma kũd-parē, aur kath'rā-nē pakar-līnō
the-sea-into jumped, and the-box they-caught

Gurūẽ ō-nē āp'nē gharē-ma dharā-dīnō,
By-the-religious-guide it-for his-own house-in it-was-caused-to be-placed,
aur chēlō-nē kaī ki, 'āj khūb bhajan karēnē, aur
and the-disciples-to it-was-said that 'to-day well hymns make, and
jō ham bolāmã, tō bolēnē naī' Ab chēlā bhajan karē
if I may-call, then speak do-not' Now the-disciples hymns to-make
lagē, ādē-rātē-pa gurūẽ ū kath'rā barī khusī-sũ
began, mid-night-at by-the-religious-guide that box great pleasure with
khōlō Sō band'rā nik'rō aur gurū-sũ garē-sũ
was-opened So the-monkey came-out and the-religious-guide with neck-by
lag-gaō, aur chīt-khāō Sō gurū mar-gaō Jab
he-caught, and tore-it-open So the-religious-guide died When
gurū nēī uthē-chhē, sō chēlõẽ kēwārē-rī sandē-ma
the-religious-guide not rises, then by-the-disciples the-door-of hole in
hō-kẽ dēkhō, gurū marō-parō Sō kēwār
through it-was-seen; the-religious-guide dead-was-lying So the-door
kholē, aur band'rō bhāg-gaō Aur chēlõẽ kaī,
they-opened, and the-monkey ran away And by-the-disciples it was-said,
'jēiẽ mārē gurū-nē mār-nākho'
'in-this-very-way our religious-guide-to it-was-killed'

ŚIKSHĀ.

MORAL

Jō jasī karanī karē, jō jasī phala pāe
Who as action does, he so fruit obtains

Sundarī baithī apanē gharē, bābā-nē bandara khāe.
The-fair-one sat in-her-own in-house, the-holy-man-to the-monkey eats

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FREE TRANSLATION OF THE FOREGOING.

A certain king had a very beautiful daughter His private chaplain looked upon her with evil intent, and to gratify it, said to the king that she was under the influence of some evil omen The king stood before the monk with joined hands and asked him how the evil might be removed from his daughter The monk then said, 'Make a chest of sandal-wood, and having shut up your daughter therein, throw her into the sea'

The king did as he was told, and having shut her up in the chest threw her into the sea

The girl's husband, who was out hunting, saw the floating chest, and ordered his men to jump into the sea and fetch it ashore His men did so. When the chest was brought on land and opened, lo! there was the girl alive As soon as she recognized her husband, she covered her face The husband asked her how she had been thus shut up She replied that her father's chaplain, who had an evil intent with regard to her, had brought her into this predicament Then the husband asked her to come home with him, but she refused and said that she could not do so unless a monkey brought from the forest was placed in her stead, and the chest left floating

Her husband did so, and she went to her husband's house

Meanwhile the monk whose monastery was situated on an island on the sea, saw the chest floating and ordered his disciples to bring it ashore

They did so and he had it removed to his own room.

Then he ordered his disciples to go on with their usual hymns with great vigor, and added that even if he should call them, they need not attend.

Then at midnight, full of joy, he opened the chest, but to his surprise, he found there a fierce monkey who fell upon him and tore his throat open, so that he fell down dead.

Next morning, when the disciples saw that their master did not come out though it was late in the day, they peeped through a hole in the door, and saw that he lay dead. They opened the door, and out ran the monkey.

Then they understood that the monkey must have killed their preceptor.

MORAL —As a man sows, so does he reap Beauty sits quiet at home, while the monk is killed by the monkey

LABĀNKĪ OF THE PUNJAB.

The Labhānī (locally called Labānī or Labān'kī) of the Punjab is also based on Rājasthānī But its original is rather the Bāgrī of north-west Rajputana, than the half Mārwārī half Gujarātī which we have observed in the Central Provinces It will be remembered that one of the typical peculiarities of Bāgrī is that the initial *k* of the genitive postposition is changed to *g*, so that *kō* becomes *gō* In Punjab Labānī this principle is carried still further The dative postposition *kũ* becomes *gũ*, the ablative postposition *tī* becomes *dī*, the past tense of the verb substantive *tō*, was, becomes *dō*, and similarly the illative conjunction *tō*, then, becomes *dō*. We even find the word *paharāo*, clothe, changed to *bharāo*

The declension of nouns follows the usual north-western Rājasthānī forms The nominative of strong masculine *a*-bases ends in *ō*, not *ā*, and its oblique form and plural ends in *ā*, not *ē* Thus, *ghōrō*, a horse, oblique form *ghōrā* There is the usual locative in *ē*, as in *ghōrē*, on a horse The agent case, however, takes the postposition *nē*, and is regularly employed before the past tenses of transitive verbs

The usual postpositions are—

Dative-accusative *khõ*, *gũ*, *gē* (locative of the genitive), *kō* (borrowed from Hindōstānī), *nē* (a Gujarātī form), *nũ* (Panjābī)

Ablative, *dī*, *san*, *kōlõ* (from-near) Genitive, *gō* (Bāgrī), *rō* (Mārwārī), *lā* (Hindōstānī) Locative, *mã*

Sometimes *rē* is used as a sign of the agent case as in *un-rē dīnō*, he gave, *jin rē*, by whom The genitive postpositions end in *ē*, when agreeing with a noun in the locative, as in *in-rē wāstē*, for this In one case we have *nē*, the locative of the Gujarātī genitive suffix *nō*, viz, in *chillar-nē larē*, with the husks *Rā* is used as the sign of the accusative in *jē-rā sūr khāvē-dā*, what the swine were eating

The vocative particle is *rē* when addressing men, and *rī*, when addressing women

The oblique plural sometimes ends in *an*, as in Rājasthānī Thus, *ãkhan-mã*, in eyes, *gōdan-mã*, on the feet

As a general rule Hindōstānī and Panjābī forms are also freely used, so that, though based on Rājasthānī, the language is essentially mixed in character

The numerals are as in Hindōstānī. It will be noticed that the form *dī* for 'two,' which we met in the Central Provinces, is not found in the Labānī of the Punjab

The first two personal pronouns are as follows The agent case is the same as the nominative —

Maĩ, I, by me, *mhārō*, my, *mũ-lhõ*, to me, *ham*, we, by us; *hamārō*, our.

Tũ or *thũ*, thou, by thee; *thārō*, thy; *tam* (a regular Rājasthānī and Gujarātī form), you, by you, *thuārō*, your

In both pronouns Hindōstānī forms are also freely employed.

'He,' 'that' is *ō* or *woh*, oblique singular *ũ*, nom. pl *vē* or *veh*; oblique plural *ũ* or *un* We have also forms like *unhã ghar-mã*, in that house; *unã mul'k-mã*, in that country.

Yeh or *yoh*, is 'this', *ī-gē* (accusative), it; *ī-gō*, of this one; *inhã ghōrā-gī umar*, the age of this horse

Other pronominal forms are *jō*, who; *jē-rā* (acc), what, *Jain*, *Jēh'rō*, who? *Jũ-gō*, whose? *kā*, *kā-ē*, what? *kit'nā-k* (with Rājasthānī pleonastic *k*), how many?

[illegible], of the house, is regularly used to mean 'one's own,' like the Bihārī [illegible].

The verb substantive is thus declined in the present:—

	Sing.	Plur.
1.	[illegible]	[illegible]
2.	[illegible]	[illegible]
3.	[illegible]	[illegible]

The following forms are also used:—

	Sing.	Plur.
1.	[illegible]	[illegible]
2.	[illegible]	[illegible]
3.	[illegible]	[illegible]

Note that as in Northern Gujarātī the second person singular is the same as the first person singular. Note also that all persons of the plural end in [illegible].

Finally, [illegible] can be used for any person of the present tense. This also occurs in Gujarātī dialects.

The past tense is [illegible] or [illegible]. The indefinite plural is [illegible] or [illegible].

The simple present tense or the finite verb takes the following forms. Thus, 'I strike,' etc.:—

	Sing.	Plur.
1.	[illegible]	[illegible]
2.	[illegible]	[illegible]
3.	[illegible]	[illegible]

The Present Definite is formed as in Bāgarī and Gujarātī by conjugating the verb substantive with the simple present, and not with the present participle. Thus, [illegible] I am striking. Similarly we have in Imperfect [illegible] they were striking.

The Future has [illegible] for the characteristic letter as in eastern Bāgarī and Gujarātī. It is conjugated as follows. 'I shall strike, etc.':—

	Sing.	Plur.
1.	[illegible]	[illegible]
2.	[illegible]	[illegible]
3.	[illegible]	[illegible]

There is a future passive participle in *bō*, which can also be used for the future, as in *kar°bō*, it is to be done, *i e*, (we) shall do

The Imperative is as usual Thus, *dē-thāō*, give away Special forms are *li as*, bring, with the Rājasthānī pleonastic *s*, *khājē*, eat, *hōjē*, become, *chāl°jē*, go

It seems that the syllable *gō* (feminine *gī*) may be added to all these forms without affecting the sense Thus, *āvē-gō*, it may come, *chāhī-gō*, it is proper, *chāl°jē-gī*, go ye women.

The past participle ends in *iō* Thus, *mārīō*, struck From this past tenses are formed exactly as in Hindōstānī Thus, *ō-nē mārīō*, he struck, *ō gīō*, he went The Perfect sometimes combines the past participle with the verb substantive into one word. Thus, *āyā̃*, for *āīō-ā̃*, I have come

Kar°nō, to do, makes its past participle *kīō* or *kīnō* *Kīō* is also used to mean 'said,' as in Gujarātī.

The present participle is *mār°tō*, striking, the infinitive, *mār°nō*, to strike, and the conjunctive participle, *mār*, *mār-gē*, or *mār-kē*, having struck

In *khawārīō*, caused to feed, we have a causal verb formed by suffixing *ār*, as in Rājasthānī.

The first two specimens of Labānī of the Punjab come from Lahore They are a version of the Parable of the Prodigal Son and a folk-song

[No 14]

INDO-ARYAN FAMILY. CENTRAL GROUP.

LABĀNĪ OR LABĀNKĪ

(DISTRICT LAHORE)

SPECIMEN I.

Ēk bandā-gā dō chhōrā dā Ū̃-gē-mā̃-dī nānā-nē bāpū-gū̃
One man-of two sons were Them-of-in-from the-younger-by father-to

kīō, 'bāpū, jō ghar-gō sbāb ē, ī-gē-mā̃-dī jō mū-khō̃
it-was-said 'father, what my property is, this-of-in-from what me to

hissō āvē-gō, woh dē-thāō' Te un-rē ū-khō̃ sārō sbāb
share may-come, that give-away' And him-by him-to whole property

wāt dīnō Dhēr-sārā dīn nahī̃ dā guj'rēyā, nānā
having-divided was-given Many days not were passed, the-younger

chhōrā-nē sab-kaū̃ katthō kar-hyō, te dūr mul'k-mā̃ tur-gīyō
son-by all-everything together was-made, and far country-in he-went away

Ūchhē un-rē jā-kē sārō māl luch-panā-mā̃ ujār-dīnō
There him-by gone-having the-whole property debauchery-in was-wasted-away

Tavē un-rē sārō māl kharch kar-dīnō. Ūnā̃ mulk-mā̃
When him-by the-whole property spent was-made That country-in

barō kāl par-gayō Tavē ū-khõ lōrh paran lagī. Woh unã̃
a-great famine fell Then him-to want to-fall began He that
mul^a^k-mã̃ ēk gaurā-ālā-karē rah-parıō, te un-rē ū-khõ ghar-kī
country-in one village-man-near remained, and him-by him-as-for his-own
pailī-mã̃ sūr charāwan wāstē tōrıyō te un-rē āp-hī ũ̃
field-in swine grazing for it-was-sent and him-by himself those
chhillar-nē karē ghar-gō pēt bhar-līnō, jē-rā sūr khāvē-dā,
husks-of with his-own belly filled, what the-swine eating-were,
kōī-nē ū-khõ khā-n dıyō Tavē ū-khõ akal āī, un-rē
any-one-by him-to anything-not was-given Then him-to senses came, him-by
kıō, 'mhārā bāpū-gā kıt^a^nā-hī mānas kaul khāvẽ̃, te
it-was-said, 'my father-of many-even servants loaves eat, and
un-kē-dī kıt^a^nō-hī wadh-rahē, te maĩ ıhã̃ bhūkhō
them-of-from how-much-even is-left-over-and-above, and I here hungry
parıō marũ̃-õ̃ Maĩ ıhã̃-dī uthūs, te ghar-gā bāpū dhāī
fallen dying-am I here-from will-arise, and my-own father near
jāūs, te ū-khõ kahūs, "bāpū, maĩ Par^a^mēsar-gō pāp kıō,
I-will-go, and him-to I-will-say, "father, by-me God-of sin was-done,
te thārō vī pāp kıō, maĩ thāıō chhōrō kahāwan jōgō nāhĩ
and thy even sin was-done, I thy son to-be-called worthy not
rıhō, mū-khõ ghaı-gā kāmā sār^a^khō jān"' Te woh uthıō,
remained, me-to your-own servant like think"' And he arose,
ghar-gā bāpū kōl gıō, par tavē woh baıī dūr dō, ū-gā bāpū-nē
his-own father near went, but still he very far was, his father-by
ū-khõ dēkh-līnō, te ū-khõ tars āıō aı woh daurıō, ū-khõ
him-to it-was-seen, and him-to compassion came and he ran, him-to
galā-karē lā-līnō, te ū-khõ chumıō Te chhōrē-nē ū-khõ
neck-near it-was-applied, and him-to it-was-kissed And the-son-by him-to
kıō, 'bāpū, maĩ Par^a^mēsar-gō pāp kīnō, te thārī ã̃khan-mã̃
it-was-said, 'father, by-me God-of sin was-done, and thy eyes-in
gunāh kīnō, maĩ thārō chhōrō kahāwan jōgō nāhĩ rıhō'
sin was-done, I thy son to-be-called worthy not remained'
Par bāpū-nē ghar-gā mānas-nũ̃ kıō, 'barā changā tūk^a^rā
But father-by his-own servants-to it-was-said, 'very good clothes
kādh lı-ās, te ū-khõ bharāō, te ī-gā hāth-mã̃ chhallō
taking-out bring, and him-to put-on, and this-one-of hand-in ring
bharāō, te ī-gā gōdan-mã̃ palmī bharāō, te ā khājē ar
put-on, and this-one-of feet-in shoes put-on; and come let-us-eat and
rāzī hōjē, kyõ-jō yoh mhārō chhōrō mar-gıyō-dō, te phēr
happy let-us-be, because-that this my son dead-gone-was, and again

yoh jī-parīō-ē, yoh khārīō-gīō-dō, te mil-parīō-ē' Te khushī
he alive-become-is, he lost-gone-was, and found-become is.' And happiness
karan lagē.
to-do they-began.

Te ū-gō mōṭō chhōrō pailī-mā̃ dō. Tavō woh āiō te ghar-gō
And his elder son field-in was. When he came and house of
jōlē āiō, un-rē wājʰtā te nāchʰtā sunīō Te un-rō ghar-gā
near came, him-by music and dancing was-heard. And him-by his-own
mānas-nō-mā̃-dī ōk-gū̃ hā̃k māī te puchhīō, 'yoh ka
labourers-of-in-from one-to a-call was-made and he-was asked, 'this what
ban-rīō-hōīō?' Te un-rē ū-khō̃ kīō, 'thārō bhāū āiō-ē, te
going-on-is?' And him-by him-to it-was-said, 'thy brother come-is, and
thārā bāpū-nē kaul dīnō-ē, kyō̃-jū chhōrō ū-gō sukh-kārō
thy father-by bread given-is, because-that the-son him-of happiness with
ā-gīō-ē.' Te woh ghussā hōīō, te ghar-mā̃ nāhī jāwā-dō
come-is' And he angry became, and house-in not going was
In-rē wāstō bāpū bāhʰr āiō, te ū-khō̃ tarlō-kīō Te
This-of for father outside came, and him-to entreaty-was-made And
un-rē jawāb dē-kē ghar-gā bāpū-gū̃ kīō, 'itʰnā
him-by answer given-having his-own father-to it was-said, 'so-much
dhēr-sārā barʰs maī thārī tahʰl kīnī-ē, kōī wārī vī maī thāro
many years by-me thy service done-is, any time even by-me thy
kīō nahī̃ mōrīō, tau-bhī tu mu-khō̃ bōkʰrō nahī̃
sayings not was-disobeyed, nevertheless by-the me to a-goat not
dīnō, jō maī ghar-gā bēlī-nū̃ rāzī karʰtō. Par
was-given, that I my-own friends-to happy might-have made But
tavō thārō yoh chhōrō āiō jin-rō thārō sārō māl kanjʰrī-par
when thy this son came whom-by thy whole property harlots-on
ujār-dīnō-dō, ū-gō badʰlō tū kaul khawārīyō'
was-wasted-away, that-of in-return by-thee bread was-made-to-be-eaten'
Te un-rē ū-khō̃ kīō, 'ai chhōrā, tū sadā mhārō kaṛō ī,
And him-by him-to it-was-said, 'O son, thou always me with art,
te jōrō-kaun mhārō chhai, thārō-ī ō, yoh chāhī-gō dō hai rāzī
and whatever mine is, thine-even is, this proper was we happy
hōtō te khushī karʰtā, kyō̃-jō yoh thāro
should-have-been and happiness should-have-made, because-that this thy
bhāū mar-gīō-dō, te phēr jī-parīō-ē, te woh khārīō-gīō-do,
brother dead-gone-was, and again alive-become-is, and he lost-gone-was,
te mil-parīō-ē.'
and found-become-is.'

[No. 15.]

INDO-ARYAN FAMILY. WEST CENTRAL GROUP.

[illegible] OR [illegible]

[illegible] DIALECT.

SPECIMEN II.

[illegible]

Sūsʰrō vēhājē kharʰwō, haurīyō vēhājē chhīt, kharʰwō
Father-in-law buys red-cloth, daughter-in-law buys calico, red-cloth
gham-kār machāvē
noise makes

Kitʰnā-k āyō kharʰwō, kitʰnā-k āī chhīt. Kharʰwō
How-much came red-cloth, how-much came(-purchased) calico Red-cloth
gham-kār machāvē.
noise makes.

Kharʰwō āth gaj āyō, kharʰwō, das gaj āī
Red-cloth eight yards is-obtained, red-cloth, ten yards is-obtained (comes)
chhīṭ, gham-kār machāvē kharʰwō
calico, noise makes red-cloth.

FREE TRANSLATION OF THE FOREGOING

(1) 'Come, girls, come to a tree'

(2) 'What shall we do, if we go to a tree?'

(3) 'We shall go to the tree There we shall sport with our brethren and do needle-work.'

(4) 'Come, girls, come out'

(5) 'If we go out, what shall we do?'

(6) 'When we go out, we shall cut long grass.'

(7) 'And we shall play the sports of the month of Sāwan'

Enter a troop of Mughul pedlars

(8) 'Run away, girls, here is a troop of Mughuls'

(9) (*The Mughuls*) 'Do not run away, girls We are Labānās'

(10) 'If you were Labānās, you would carry sticks on your shoulders'

(11) 'If you were Labānās, your waistbands would be loose'

(12) 'If you were Labānās, you would have *pindī*-turbans on your heads'

(13) 'O girls, in what village do you live?'

(14) 'We girls live in a Gujar village'

(15) 'Who wants to buy red cloth, and who wants to buy chintz? The red cloth makes a noise[1]'

(16) 'The father-in-law buys red cloth, and the daughter-in-law buys chintz The red cloth makes a noise'

(17) 'How much red cloth was purchased, and how much chintz? The red cloth makes a noise'

(18) 'Eight yards of red cloth were purchased, and ten yards of chintz The red cloth makes a noise'

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[1] I am not sure of the meaning of this last phrase It may mean 'he calls out "red cloth for sale"'

LABĀNĪ OF KANGRA.

The Labānī of Kangra does not differ from that of Lahore There are only a few local peculiarities As a specimen, I give an interesting folk-tale

We may note the following few divergencies from what we have seen in Lahore

The locative of the genitive as well as the sign of the conjunctive participle is sometimes written *gai* instead of *gē* For the dative we have *gū* (not *gũ*) and *khū* (not *khõ*) The sign of the locative is *maĩ*

The datives of the first two personal pronouns are *ma-khū*, to me, *ta-khū*, to thee *Woh*, that, and *yoh*, this, have feminine forms, *wah* and *yah*, in the nominative singular Thus, *wah ant dēsī*, she will give the explanation, *wah jagah dīsī*, that place (fem) appeared, *yah* (*bāt*, understood) *mushkal chhai*, this thing is difficult In Rājasthānī these pronouns have also such feminine forms

The same two pronouns have *unē* and *inē* for their oblique forms singular Thus, *unē janānā-nē*, by that woman, *inē bāt-gū*, to this thing.

'What?' is *kah*, and 'anything' *kaũ*

Among verbal forms note *thō* as well as *dō* for 'was', *karas*, I shall do, *dēs*, I will give, *dēsī*, she will give The past participle is spelt with *y*, not *i* Thus, *dēkhyō*, seen

[No 16.]

INDO-ARYAN FAMILY — CENTRAL GROUP.

LABĀNĪ.

(KANGRA DISTRICT)

Ēk	mānas	nauk'rī	dē-kai	ghar-gū	āyō-thō
A	*man*	*service*	*given-having (fulfilled)*	*home-to*	*come-was*

Āgē	paĩdē-maĩ	andhērī	rāt-gū	kuchhē	rah'nā-gī	salāh
Further-on	*the-road-in*	*dark*	*night-at*	*somewhere*	*stopping-of*	*intention*

hūī	Adh'rātō	hōyō,	tō	ū-nē	dēkhyō	ēk	janānā-nē	ghar-kō
became	*Midnight*	*became,*	*then*	*him-by*	*was-seen*	*one*	*woman-by*	*her-own*

bētā	yār-gai	kahē	lag-gai	kātarālyō	Unē	mānas-nē	
son	*the-lover-at-of*	*at-the-order*	*joined-having*	*was-killed*	*That*	*man-by*	

inē	bāt-gū	dēkh-gai	saghālā-tāĩ	mhāĩ	rahyō	Unē	janānā-gū
this	*occurrence-to*	*seen-having*	*morning-till*	*there*	*stayed*	*That*	*woman-to*

inē	bāt-gū	bhēd	puchhyō	ki,	'inē	bātē-gū	ant	dē, ki
this	*matter-to*	*secret*	*was-asked*	*that,*	*'this*	*matter-of*	*meaning*	*give, that*

yār-gai	kahē	lag-gai	bētā-gū	kyũ	mār-diō?	Kai,
lover-at-of	*at-the-saying*	*joined-having*	*the-son-to*	*why*	*was-killed?*	*What,*

ta-khū	bētā	pyārō	naĩ	dō?'	Unē	janānā-nē	jawāb	diō	kai,
thee-to	*the-son*	*dear*	*not*	*was?'*	*That*	*woman-by*	*answer*	*was-given*	*that,*

'inē bāt-gū ant lainō, tau mhārī bah'nī jōlē jā, maĩ
'this matter-of meaning is-to-be-taken, then my sister near go, I

chithī diyũ Wah ta-khū ant dēsī.' Woh mānas chiṭhī
(a)-letter give She thee-to meaning will-give' That man the-letter

lē-gai ū-gī bah'nī jōlē gayō Chithī dēkh-gai kahyō
taken-having her-of sister near went The-letter seen-having it-was said

ki, 'jēthā at'wār-gū ā, aur jēthā bak'rū
that, 'eldest (i e first-of-the-month) Sunday-on come, and a-first-born kid

kērē lē-ā, maĩ ta-khū ant dēs' Woh mānas jēthā at'wār-gū
with bring; I thee-to meaning will-give' That man eldest Sunday-on

bak'rū lē-kar āyō Ūnē janānā-nē chaukō bēhl-diyō,
(a-)goat taken-having came That woman-by a-mud-platform was-prepared,

bak'rū-gū ūbhō kiyō, sandhūr-gō ṭikō lā-diyō, aur unē
the-goat-to standing-up was-made, vermilion-of mark was-applied, and that

mānas-gai hāth-maĩ tal'wār dī, aur kahyō ki, 'tavē maĩ
man-in-of hand-in a-sword was-given, and it-was-said that, 'when I

ta-khū sārat karas, tau tū bak'rū-gū kātarāl'jē' Ūnē janānā-nē kaũ
thee-to sign make, then thou the-goat-to kill' That woman-by some

mantra parh-gai sārat dī. Ū-nē bak'rū kātarilyō
incantations recited-having the-sign was-given Him-by the-goat was-killed

Woh mānas kah dēkhē ki, 'maĩ ēk ban-maĩ chhiyũ, kōī
That man what did-he-see that, 'I one forest-in am; any

mānas najar naĩ āt, phirat-phirat najar-maĩ āyō ēk
man (in)-sight not comes, wandering-about sight-in came one

gōl-sō ghar dīsrō, kōī būhō naĩ čōl. Ū-kai ālē-dwālē phirat
roundish house was-seen; any door not was It-of round-about walking

rihyō, aur kōī bidh-nē upar chaṛhyō. Tau ghar-maĩ ēk
I-remained, and some means-by up I-climbed Then the-house-in one

pairī dīsī. Ghar-maĩ gayō, khā- bichhānā bichhyō thā,
ladder was-seen The-house-in I-descended. bed'sead bedding spread was,

apar mānas kōī naĩ čō. Khāt-par chhay-gay sūtā.
but man any not was. The-bed'stead-on quietly I-was-lying-down.

Inē [illegible] chhāt pairī [illegible] Vēl [illegible]
The [illegible] [illegible] fire [illegible] was. Then [illegible]

pakhīr mānas [illegible] sūtā [illegible] [illegible] [illegible]
strange man there [illegible] [illegible] [illegible]

ki, 'Mahārāj-nē [illegible] [illegible] mānas [illegible] [illegible]
that 'God-by [illegible] [illegible]

maĩ kahō' Ūn janānā-nē [illegible] [illegible] [illegible]
not say' Those women-by [illegible]

naĩ kahyō Tavē [illegible] [illegible] [illegible]
not was-said When [illegible]

dıyō, aur ū-khū dhīrıā karā-dıyō. Inē dhab-nē ū-khū
was-given, and him-to comfort was-made This manner-with him-to
das pand-rāh din khurāk dēt-rahī, aur āpas-maĩ
ten fifteen days food they-continued-to-give, and themselves-in
un-kō baḍō pıār hō-gayō
them-to great affection became

Ūn mānas-nē ēk din parī-gū kahyō ki, 'tam tavē
That man-by one day the-fairies-to it-was-said that, 'you when
sail karan chalī-jāō, tau maĩ ēk-lau darap-jāũ' Parī-nē
walking to-make go, then I alone afraid-become' The-fairies-by
ī-khū ghar-gī kuñjī dē-dī, aur kahyō ki, 'phalānī
this-one-to the-house-of key was-given, and it-was-said that, 'such-and-such
kōth'rī-gū mat ughār'jē; aur sab kōth'rī ughār-gē
room-to not open, and all-(other) the-rooms opened-having
dēkhat-rah-jē' In khusī-maĩ ēk mahīnō gujar gayō, veh
looking-remain.' This happiness-in one month having-passed went; those
parī ū-kī janānā ban-gaī, aur woh un-kā khasam.
fairies his wives became, and he their husband

Ēk din unē mānas-gā dil-maĩ āī, ukī 'nē kōth'rī-gū
One day that man-of the-mind-into it-came, that 'those rooms-to
ughār'gē dēkh'nī chāh'jē' Ūnē koth'rī-gū ughāran-gī
opened-having to-see it-is-proper' That room-to opening-for
parī nāh karī-dī ū-nē kōth'rī ughārī. Tau
(by)-the-fairies prohibition made-was him-by the-room was-opened Then
unē kōth'rī-maĩ gadhō mandhyō dısyō. Pal'nā ū-kī magar-par, aur
that room-in an-ass tied-up was-seen A-saddle its back-on, and
jarā samān aswārī-gō ū-kī magar thō Gadhō kēhan lagō
jewelled trapping riding-for its back(-on) was The-ass to-say began
ki, 'tū ā, mhārē-par charh-jā; maĩ ta-khu thōrī dēr-maĩ
that, 'thou come, me-on mount-up; I thee-to a-short while-in
badī dūr-tāĩ sail karā-gē yāĩ pujā-dēs' Woh
a-great distance-to a-jaunt caused-to-make-having here will-bring' That
mānas aswār hō-gayō Gadhō asmān-gū udyō, aur ēk ban-maĩ jā-paryō,
man rider became The-ass the-sky-to flew, and one forest-in alighted,
ḍhērī-par phıran lagō, gand'gī khān lagō
manure-on to-roll-about began, dirt to-eat began.

Unē mānas-nē sam'jhyō, 'gadhō bhūkhō chhaı, kaũ khā
That man-by it-was-thought, 'the-ass hungry is, something eating
pī lē.' Āp utar-gē dānak sō-gayō.
drinking let-it-take' He-himself dismounted-having at-once went-to-sleep.
Dānak ākh lag-gaī Ākh ughārī tau kah dēkhyō ki
At-once eye closed Eye opened then what was-seen that

gadhō mhā naī rahvō, aur unē jagah bak'rū
the-ass there not remained, and that place the-goat

kātvō-dō, wah jagah dīsī Unē janānā-jōlē daur-gē
killed-was, that place was-seen That woman-near run-having

gavō, kahan lagō ki, 'ma-khū ēk bērī phēr
he-went; to-say he-began that 'me one time again

mhā pujā-dē' Tau unē janānā-nē jawāb divō ki, 'yah
there cause-to-reach' Then that woman-by answer was-given that, 'this

mushkal chhai, ab tū ghar-kā jēthā bētā-gū lē-ā Tau maī
difficult is, now thou thine-own first-born son bring Then I

pujā-diyū Tivū kahvō tiyū-hī jēthā bētā-gū lē-āyō, aur
will-convey Just-as it-was-said so the-first-born son-to he-brought, and

bak'rā-gī jagah unē janānā-nē unē bētā-gū ubō-kar-diyō, aur
the-goat-of instead that woman-by that son-to standing-was-made, and

tal'wār unē mānas-gā hāth-maī dī, aur mantra parhan lagī
the-sword that man-of hand-in was-given, and incantations to-recite she-began

Tavē bakhat sārat-gō āyō, tō tal'war unē mānas-gā hāth-ma-dī
When the-time the-sign-of came, then the-sword that man-of hand-in-from

lē-lī, ki, 'pasū, ta-khū kōī ant naī āyō?
she-took, that, 'brute, thee-to any meaning not has-come?

FREE TRANSLATION OF THE FOREGOING

A man was once coming home from service, and as he was benighted on the way, stopped for the night in a wayside house At midnight he saw a woman kill her son at the instigation of her lover He stayed where he was till morning, and then asked her for an explanation of her conduct 'Is not,' said he, 'thine own son dear to thee?' She replied, 'If thou want an explanation, thou must go to my sister I will give thee a letter to her, and she will give thee the explanation.'

So the man took the letter to the woman's sister, and when the latter had read it she said, 'Come to me on the first Sunday of next month with a first-born goat, and I will give you the explanation' So on the first Sunday of the next month the man brought her the goat She had prepared a sacrificial platform on which she made the goat to stand, and she put a vermilion mark on its forehead Then she gave a sword into the man's hand and said, 'When I give thee the sign kill the goat' Then she recited some incantations and gave the sign The man killed the goat, and, lo and behold he immediately found himself in the middle of a forest, with not a soul near him He wandered about till he came to a round-looking house without a door He walked round it, and somehow or other managed to climb up the wall and to get down inside There he found a bedstead and bedding, but nobody was there, so he quietly lay down on the bed and went to sleep

Now the owners of this house were four fairies When they came home they were quite frightened to see a strange man, and they said among themselves, 'God has sent us

a man in the middle of this forest Let us not say anything to him.' So they said nothing to him. and when he awoke they put nice food before him, and did all they could for his comfort In this way they tended him for some ten or fifteen days, and they all became quite fond of him and he of them

One day the man said to them, 'When you go out for a stroll, I am always afraid of being alone' So they gave him the keys of the house and told him that he might amuse himself by looking into all the rooms, except one, and into that room he was not to go After a month had passed they got on so well together that they took him for their husband, and he took them for his wives

One day it came into the man's head that he would look through the rooms of the house, and he opened the door of the room which the fairies had told him not to enter In the room he saw an ass It had a saddle on its back, and jewelled trappings The ass said to him, 'Mount my back, and I will take thee for a ride for a great distance in a moment of time, and then I will bring thee safely back here.' So the man got on its back, and the ass flew up to heaven, and when it came down again, it alighted in a forest It began to walk about on a dunghill and to eat the dirt The man thought that the ass was hungry, and got off to give it something to eat and drink. No sooner had he dismounted than he fell into a deep sleep When he awoke and opened his eyes, the ass was no longer there, and he found himself in the very place where he had killed the goat. He ran up to the woman, and asked her to send him back again to his home with the fairies She replied, 'This is a difficult thing to do If you will bring me your first-born son, I will be able to send you there' As soon as she had finished, he went and fetched his eldest son, and the woman made the boy stand on the platform on which the goat had previously stood She put a sword into the man's hand and began to recite her incantations When the time came for her to make the sign to strike the mortal blow, she snatched the sword from his hand, and said, 'Thou brute, dost thou not yet understand why my sister killed her child to please her lover?'

Except those received from the district of Muzaffargarh all the remaining Labānī specimens received from the Punjab are in the same language as that of those just given. Further examples are therefore not necessary

The specimens received from Muzaffargarh are quite different This district is separated from Bikaner by the north of the State of Bahawalpur, and the Muzaffargarh Labānī specimens are in ordinary Bikanērī A few lines from the commencement of a folk-tale which in itself is not of great interest, and is moreover not very decent, will show this

Ēk	saudāgar	saudāg'rī-nē	giō.	Saudāgar-zādī	ēk'lī	rahī.	
A	*merchant*	*trade-for*	*went.*	*The-merchant's-wife*	*alone*	*remained*	
Pādshāhī-rō	wazīr	ēk	buddhī-nē	kahē	lāgō,	'saudāgar-zādī	
The-kingdom-of	*the-wazīr*	*an*	*old-woman-to*	*to-say*	*began,*	*'the-merchant's-wife*	
dhurī	jāō,	mārē-lā-rē	majlas	karā'			
near	*go,*	*me-with*	*intimacy*	*make'*			

It is unnecessary to give more. It will be seen that the above is ordinary Bikanērī. I may mention, however, that in this dialect the word for 'two' is *dī*, as in the Labhānī of the Central Provinces.

LABĀNĪ OF GUJARAT

As an example of the Labhānī (locally called 'Labānī') of Gujarat, I give an extract from a version of the Parable of the Prodigal Son received from the district of the Panch Mahals It will be seen that it follows the Panjābī Labānī in changing an initial *k* to *g*. Thus, *kō*, of, becomes *gō*, and *kī*, that, becomes *gī* I have not found any instances of the change of *t* to *d*, which also occurs in the Panjab As will be seen from the specimen, the dialect is in other respects a mixture of Gujarātī and Mālvī

Amongst special peculiarities, we may notice the change of *i* to *a* in words like *dan* for *din*, a day, and *nakalyo* for *nikalyō*, he went out So, *ē* becomes *a* in *phar'bō* for *phēr'bō*, to journey *U* becomes *a* in *malak* for *mulk*, a country, *adāũ* for *udāũ*, prodigal, and *gamāyō* for *gumāyō*, wasted All these also occur in colloquial Gujarātī.

The usual postposition of the agent case is *nē*, but we have also *gē* in *ũ-gē gamāyō*, he wasted. The demonstrative pronoun is *ũ*, *tī*, or *vī*

[No 17]

INDO-ARYAN FAMILY. CENTRAL GROUP.

LABĀNĪ.

(DISTRICT PANCH MAHALS)

Ēk manakh-gē dō chhōrā thā Tī-mē-gā nānā chhōrā-nē ũ-gā
One man to two sons were Them-in-of the-younger son-by him-of
dādā-gē kiyō gī, 'mārā bhāg-gō jō māl āvē tī ma-gē
father-to it-was-said that, 'my share-of what property comes that me-to
dō' Pachhē ũ-gā dādā-nē māl-mē-thī ũ-gī bhāg pād
give' Afterwards him-of father-by property-in-from him-of share having-divided
diyō Thōdā dan kēdē nānā chhōrā-nē sab māl
was-given A-few days afterwards the-younger son-by all property
bhēgō kar-diyō, nē dur'kā malak phar'wā nakalyō. Nē
collected was-made, and a-distant country to-journey he-went-out And
adāũ hōī ũ-gē ũ-gō māl gamāyō Jab
prodigal having-become him-by him-of the-property was-squandered When
ũ-gā kanē sab hō-rīyō, nē malak-mē bhārī kāl padyō,
him-of near all disappeared, and the-country-in a-heavy famine fell,
tabē vī-gē bhīd pad'wā lāgī Tabē ũnā malak-gā lōk kanē
then him-to distress to-fall began Then that country-of a-person near
gayō, nē vī-gī sāth mal-gayō Ũnē ũ-gē āp-gā khēt-mē
he-went, and him-of with was-joined By-him him-for his-own field-in
duk'rā chār'wā ghālyē mēlyō Duk'ryā jō khābākī khātī,
swine feeding for he-was-sent The-swine what food used-to-eat,
ũ-gā-thī yō ũ-gī bhūkhī kōkh bhar'tō, pan ũ-gē
that-of-from he him-of the-hungry belly he-used-to-fill; but that-as-for
ī-gē diyō nī.
him-to it-was given not

BAHRUCH.

The Bahruchis or Bahrucha are a caste who have settled in the Punjab districts of Gujrat and Shahpur. A few also are found in the State of Bahawalpur. They have a dialect of their own, in which the following specimens have been recorded for this Survey:—

Sialkot	[illegible]
Gujrat	[illegible]
Bahawalpur	[illegible]
Total	[illegible]

Their own tradition is that they came from Bahruch with Raja Nila Singh, on the occasion of his expedition to Kabul, A.D. 1257, and that some of them settled in the neighbourhood of their present seats in his retinue more than a century.

There is a Bahruchi sub-caste of the Lohanas of the Punjab, and Sir Denzil Ibbetson has pointed out that the Lohanas and Bahruchis closely resemble each other.

Their language is nearly the same as that of the Lohanas of Bahruch, *i.e.* it is based on the Gujrati spoken in Northern Gujrat, in Bombay, and in South-Western Rajputana. It bears different somewhat from the Lohani of the Punjab, which, as we have seen, is more nearly connected with Sindhi.

The specimens of this dialect I give a version of the Parable of the Prodigal Son, and an account of the rights of the caste as claimed by a Bahruchi. Both come from Sialkot. It will be seen that the language differs but slightly from Dera Lohani, except that it is heavily mixed with Gujrati. The specimens received from Gujrat are similar, but have a simpler admixture of that language. No specimens have been received from Bahawalpur.

The following are the principal characteristics by which we can compare the language of the specimens with the Lohani of Dera.

There is a tendency to metathesis in the interchange of consonants in the same word. Thus मुंडी मुंडी becomes मुंडी मुंडी.

There is the usual change from ड to र for words ending in consonants. Thus the Lohani ढोल becomes ढोलर, from the horse. Strong masculine nouns with ड bases change ड to ऊ, as usual in ऊ, while in feminine form ड changes to र. Thus, ढोल ढोलर, singular ढोलऊ. The genitive of the pronoun is मेरा, with the usual change, and that of the interrogative मेरा, or मेरा. The case of the agent may take मैं, but it does not change ड.

Verbs ending in ऊ or ऊ are [illegible]. This is characteristic of Lohani.

As for the pronouns, there are a few peculiar forms. In the first and second persons, परनाम मैं ऊ and पुरनाम मैं ऊ or मैं ऊ is "where" and पुरनाम तेरा "thee." Irregular [illegible] for मैं and तू. The genitives are properly मेरा and तेरा, as in Dera, but they are often written मेरा or मेरा and तेरा or तेरा respectively. The pronoun of the third person is ओ, the oblique form, and also the agent case, is ओ, ओ or ओ. The [illegible] ओ by [illegible].

[illegible] Bahruchi Language [illegible]

The present tense of the verb substantive is as usual in Labhānī Thus —

	Singular	Plural
1	*chhũ̃* or *chhẽ*	*chhã̃* or *chhõ*
2	*chhẽ*	*chhõ* or *chhẽ*
3	*chhẽ*	*chhẽ*

Note that *chhẽ* can be used for any person and in both numbers It is also used for the past tense, as in the first sentence of the Parable and in many other passages in the specimens The Gujarātī forms *hatō* and *tō* are also freely used

The conjugation of the finite verb is the same as that of Berar Labhānī We may note the Gujarātī form *gēlō* as well as *giyō*, for 'he went'

We have a peculiar negative in *natar dētō*, was not giving

[No 18]

INDO-ARYAN FAMILY. CENTRAL GROUP.

LABĀNĪ

BAHRŪPIĀ DIALECT. (DIST OF SIALKOT)

SPECIMEN I.

Ik ādmī-rē dō bērā chhē. Ek-dē-vērā-lō nankhō bhāī bāpū-
One man-to two sons were. These-of-two-from the-younger son the-father-to
pūchhyō 'rē bābā, jō māl-mattā chhā, mannē dē-dē.' Ō-nē
asked, 'O father, whatever my share is, me-to give.' Him-by
tissō bannī dēt-ī. Ō-nē bērā bārī-ō sab kī-ō,
the-share having-divided in-two-given. He son younger all anything took,
apnā-pāī rākh-lidō, dūrē-rē [illegible] chalē-giyō. Ōthē [illegible]
himself-with kept, far-of country went-away. There [illegible]
kāmā-rē-māī sab apnā mā-mattā [illegible]
acts-of-in all his own property [illegible]
māl-madā [illegible], [illegible]
the-property was squandered-away. [illegible]
bērō garīb hō-giyō Ō [illegible]
very poor became. That [illegible]
apnē pailyō-māī [illegible]
his-own fields-in swine feeding-for [illegible]
sūr khātō-tō, uh [illegible]
the-swine eating-were, those husks [illegible]
natar dētō Jadē ō-nē [illegible]
not used-to-give. When him-to [illegible]

[illegible]

[illegible]

kadē maĩ tāhrē kahē-ṭhā bāhar nahĩ gıyō, taĩ kadē mannē bag'rōtā
ever I thy command-from out not went, by-thee ever to-me kid
vī dīnō nāhĩ, tē mımī ap'nē yārõ-nālē khushī karũ Jadō
even was-given not, that I-also my-own friends-with happiness may make. When
tāhrō aı bētā āyō-chhē, jaĩ tāhrō māl kañj'rõ-rē gharē
thy this son come-is, by-whom thy property harlots-in-of in-house
ujārē-chhē tū oh-rē wāstē wadō-bak'rā jhat'kāyō-chhē.' Oh-nē
squandered-was by-thee him-of for big-he goat caused-to-be killed-is' Him-to
oh kahyō, 'rē bēṭā, tū rōj māhar-pāĩ ravē chhē, jō
by-him it-was said, 'O son, thou every-day me-near living art, whatever
māhrō chhē, sō tāhrō chhē Abē khush hōtō chāhī chhē, aı tāhrō bhāī
mine is, that thine is Now glad being proper is, this thy brother
mar-gıyō-to, abē jī-paryō chhē, gumā-gıyō-to, abē ā-mılyō-chhē'
dead-was, now alive-become-is; lost-gone-was, now found-is'

[No. 19.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

LABĀNĪ.

BAHRŪPIĀ DIALECT. (DISTRICT SIALKOT.)

SPECIMEN II.

Jadē Rājā Mān Singh āyō-chhē, oh rājā-rē-nālē ham-ī naukar
When Rājā Mān Singh come-was, that rājā-of-with we-also servants
chhē Rājā Mān Singh jā-kē Kābul mār-lidō Phir jad
were Rājā Mān Singh(-by) gone-having Kabul was-conquered Then when
Rājā Mān Singh Kābul mār-lidō, phir oh-nē wajirõ
Rājā Mān Singh(-by) Kabul was-conquered, then him-to ministers
musaddiyõ kahyō, 'hē Rājā, taĩ Kābul sarkar-lidō-chhē, abē
statesman(-by) it-was-said, 'O Rājā, by-thee Kabul conquered-is, now
tũ pāchhē Lāhōrē-nē mur-chāl' Jadē Gujrāt Rājā Mān Singh
thou back Lahore-to back-go' When Gujrat Rājā Mān Singh
ā utaryō, oh-dē-mahārē chār jātẽ tĩ, Pawār, Rathaul,
having-come alighted, him-of-in-attendance four clans were, Pawār, Rathaul,
Chōhān, Tūr. Tīn jātẽ mhārī kāim-rahĩ, ēk jāt Tūr Gūjrī
Chōhān, Tūr. Three clans ours survived, one clan Tūr a-Gujrī
pāchhẽ Musalmān hō-gayō-tō Phir Rājā mur gayō Jō
for Muhammadan become-were Then the-Rājā back-went Whosoever
Rājā-nāl mhār bhāī mur-gaē, oh mur-gaē Phir ham-ī Rām-
the-Rājā-with our brothers returned, they returned Then we-also Rām-
nagar wasat-rahē, uttē apnē ghar wahēlī ham-ī ghāl-
nagar stayed, there our-own houses big-buildings by-us-also were-
līdī Utthā uth-kē ham-ī Sōdhrē ā-kē
constructed There-from arisen-having we-also Sōdhrā having-come
wasat-rahē, phir Sōdhrē-thõ uth-kē ham-ī gāõ ghāl-līd
lived, then Sōdhra-from arisen-having by-us-also village was-founded

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FREE TRANSLATION OF THE FOREGOING

When Rājā Mān Singh[1] came here, we were his servants The Rājā conquered Kabul, and then his ministers and courtiers advised him to return towards Lahore When he halted in the Punjab District of Gujrat, four of our clans, Pawār, Rathaur,

[1] Rājā of Ambēr (Jaipur) He was Akbar's famous lieutenant.

Chōhān, and Tūr, were in attendance on him Three of these have survived, but the fourth, the Tūr, became Muhammadans for the sake of a Gūjar woman. Those of our brethren who went home with the Rājā went home, but we stopped at Rāmnagar where we built houses and dwellings Thence we migrated to Sōdhrā, and settled there Then we again moved from Sōdhrā and founded our present villages

STANDARD WORDS AND SENTENCES IN LABHĀNĪ.

English	Labhanī (of Berar)	Labānkī of Panjab.
1 One	Ēkā	Ēk
2 Two	Dı	Dō, dū
3 Three	Tīn	Tīn
4 Four	Chār	Chār
5 Five	Pāch	Pāch
6 Six	Chhō	Chhau, chıō
7 Seven	Sāt	Sāt.
8 Eight	Āt	Aṭh
9 Nıne	Naw	Nau
10 Ten	Das	Das
11 Twenty	Vīs	Bıs
12 Fifty	Pachās	Pachās
13 Hundred	Sō	Sau
14 I	Ma, mē, may	Maĭ
15 Of me	Mārō, mhārō	Mhārō
16 Mıne	Mārō, mhārō	Mhārō
17 We	Ham	Ham
18 Of us	Hamārō	Hamārō
19 Our	Hamārō	Hamārō
20 Thou	Tū, tū	Tū, thū
21 Of thee	Tārō	Thārō
22 Thıne	Tārō	Thārō
23 You	Tam, tamō	Tam
24 Of you	Tamārō	Thuārō
25 Your	Tamārō	Thuārō

English.	Lahindi (of Bannu).	Lahindi of Panjab.
26 He	Ū, ō	Ō, woh.
27 Of him	Ō-rō	Ū-gō, ū-kō
28 His	Ō-rō	Ū-gō, ū-kō
29 They	Ō	Vē, veh.
30 Of them	Ānō-ro, anu-rō	Ū-gō, un-kō.
31 Their	Ānō-rō, anu-rō	Ū-gō, un-kō.
32. Hand	Hāt	Hāth.
33 Foot	Pag	Gōdō
34. Nose	Nāk	Nāk.
35 Eye	Akhi	Akh.
36 Mouth	Muṇdō	Mūh.
37 Tooth	Dāt	Dāt.
38 Ear	Kān	Kān.
39 Hair	Latā	Kēs.
40 Head	Māthō	Māthō
41. Tongue	Jibh	Jib.
42. Belly	Pēt	Pēt.
43 Back	Putthō, pūthō	Kēṇ, magar
44. Iron	Lohō	Loh.
45 Gold	Sonō	Sonō
46 Silver	Rupō	Chāndi.
47 Father	Bāpū	Bāpū.
48 Mother	Yādi	Bī.
49 Brother	Bhai	Bhāī.
50 Sister	Bānān	Bhainī.
51 Man	Mānas	Bandō
52. Woman	Bir	Buddi, buddhi, aurat, aurā, lawāni.

English.	Lahndi (of Berar).	Lahndi of Punjab.
53 Wife	Gojuri	Bujji, bujjhi, lawani.
54 Child	Chhord	Jatak.
55 Son	Bōfa	Chhōra.
56 Daughter	Bōfi	Chhori.
57 Slave	Jangad	Kamd.
58 Cultivator	Khōtōwāla	Hunfdar.
59 Shepherd	Dhan^gar	Chhanja, wagi.
60 God	Dōw	Wah guru.
61 Devil	Bhūt	Bhut
62 Sun	Dan	Dinaj.
63 Moon	Chānda	Chand.
64 Star	Tārā	Tara.
65 Fire	Agar	Ag
66 Water	[illegible]	Pani.
67 Earth	Gha	[illegible]
68 Horse	Gorda	Gorra.
69 Cow	Gāwaj	[illegible]
70 Dog	[illegible]	[illegible]
71 Cat	[illegible]	[illegible]
72 Crow	[illegible]	[illegible]
73 Snake	[illegible]	[illegible]
74 Ass	[illegible]	[illegible]
75 Camel	[illegible]	[illegible]
76 Bird	[illegible]	[illegible]
77 [illegible]	[illegible]	[illegible]
78 [illegible]	[illegible]	[illegible]
79 [illegible]	[illegible]	[illegible]

English	Labhānī (of Berar)	Labānki of Panjab
80 Come	Ā	Ā.
81 Beat	Mār	Mār
82 Stand	Ubhō rah	Khalō-jā
83 Die	Mar	Mar-jā
84 Give	Da	Dē
85 Run	Dhās	Nath-jā, nhāṭh-jā
86 Up	Uppar	Upar
87 Near	Kanē	Nĕṛē
88 Down	Hētē	Talō̃, thallē
89 Far	Ghaṇ	Dūr
90 Before	Aghē	Āgē
91 Behind	Pāchhē, pachhē	Pāchhē
92 Who	Kūṇ	Kaun, kēh'rō
93 What	Kāi	Kā, kāō
94 Why	Kaśā na	Kiū̃.
95 And	An	Aur, te
96 But	Paṇ	Par
97 If	Jō̃	Jē
98 Yes	Hāv	Hā̃
99 No	Nahi	Nahī̃, nā̃
100 Alas	Arĕrē	Afsōs, amsōs
101 A father	Bāpū	Bāpū.
102 Of a father	Bāpē-rō	Bāpū-gō, -kā
103 To a father	Bāpē-nē	Bāpū-khō̃, -gū̃, -gē, -kō, -rē
104 From a father	Bāpē-kan-tī (*or* -kā̃-tī)	Bāpū-kōlō̃, -dī, -san.
105 Two fathers	Dī bāp	Dō bāpū
106 Fathers	Bāpa	Dhĕr sārē bāpū.

English.	Labhānī (of Berar)	Labankī of Panjab
107 Of fathers	Bāpē-rō	Bapū-gō, -kā
108 To fathers	Bāpē-na	Bāpū-khō, -gā [illegible], -kō, nō
109 From fathers . .	Bāpē-kan-tī	Bapū-kōlō, -dī, -ran
110 A daughter	Bēṭī	Chhōrī
111 Of a daughter	Bēṭī-nō . .	Chhōrī-gō, etc
112 To a daughter .	Bēṭī-na .	Chhōrī-khō, etc
113 From a daughter	Bēṭī-kan tī . .	Chhōrī-kōlō, etc
114 Two daughters	Dī bēṭīyā	Dō chhōrī
115 Daughters	Bēṭīyā	Dhēr chhōrī
116 Of daughters	Bēṭīyā nō .	Chhōrī-gō, etc
117 To daughters .	Bēṭīyā-na .	Chhōrī-khō, etc
118 From daughters	Bēṭīyā-kan tī .	Chhōrī-kōlō, etc
119 A good man .	Bhalō mānas	Chaṅgō bandō
120 Of a good man	Bhalā mānas-nō	Chaṅgā bandā gō, etc
121 To a good man .	Bhalā mānas-na	Changā bandā-khō, etc
122 From a good man	Bhalā mānas-kan-tī	Chaṅgā bandā-kōlō, etc
123 Two good men .	Dī bhalā mānas .	Dō chaṅgā bandā, etc.
124 Good men . .	Bhalā mānas . .	Chaṅgā bandā
125 Of good men . .	Bhalā mānas-nī . .	Chaṅgā bandā-gō, etc
126 To good men . .	Bhalā mānas-na . .	Chaṅgā bandā-khō, etc
127 From good men .	Bhalā mānas-kan-tī .	Chaṅgā bandā-kōlō, etc
128 A good woman .	Bhalī bīrē . .	Ek chaṅgī bandī
129 A bad [illegible] . .	Kharāb chhōrī	Ek burī [illegible]
130 Good woman . .	Bhalī bīrē	Chaṅgī [illegible]
131 A bad girl . .	Kharāb chhōrī .	Ek burī chhōrī
132 Good .	Bhalō, āchhō	Chaṅgā
133 Better . .	Ō tī achhō . .	[illegible]

English.	Lahndā (cf. Bera)	Lachāki of Panjab
134. Best .	Ghanō āchhō, sē-tī āchhō	Sabh-dī chaṅgō
135. High .	Ūch . . .	Ūchō
136. Higher .	Ō-tī ūch . .	Ū-dī ūchō.
137. Highest	Sē-tī ūch . . .	Sabh-dī ūchō.
138. A horse . .	Ghōdō	Ghōṛō
139. A mare .	Ghōdī	Ghōṛī
140. Horses .	Ghōdā .	Dhēr sārā ghōṛā
141. Mares .	Ghōdī .	Dhēr sārī ghōṛī.
142. A bull .	Balad	. Sēd, (*a bullock*) narō
143. A cow	Gāvadī . .	Gaurī
144. Bulls . .	Balad	Dhēr sēḍ, dhēr narā.
145. Cows . .	Gavadī	Dhēr gauṛī.
146. A dog .	Kvatrā .	. Kuthrō
147. A bitch .	Kvatrī . .	Kuthrī.
148. Dogs .	Kvatrā .	Dhēr kuthrā.
149. Bitches .	Kvatrī	. Dhēr kuthrī.
150. A he goat	Bakrā . .	. Bōkrō
151. A female goat .	Bakrī, chhēlī	. Bōkrī.
152. Goats .	Bakrī .	Bōkrā
153. A male deer .	Kālamīt .	Haran.
154. A female deer .	Haḷanī	. Harnī.
155. Deer . .	Hḷanī . . .	Dhēr haran.
156. I am	Ma chhū *or* chha	. Mai ē, ō, āū, haigō, chhaigō.
157. Thou art .	Tū chhī chha	Tū ē, ī, haigō, chhaigō
158. He is .	Ū chhā, chha .	. Ō ē, haigō, chha gō
159. We are	Ham chhā, chha .	Ham ē, haigā, chhaigē, chaai.
160. You are .	Tam chhō, chha .	. Tam ē, ō, haigē, chhaigē.

English	Labhānī (of Berar)	Labānkī of Panjab
161 They are	Ŏ chhē, chha	Vē ē, ē, haigā, chhaigā
162 I was	Ma vētŏ-tŏ	Maĭ dŏ, hēgŏ dŏ, chhēgŏ-dŏ
163 Thou wast	Tū vētŏ-tŏ	Tū dŏ hēgŏ-dŏ, chhēgŏ-dŏ.
164 He was	Ŭ vētŏ-tŏ	Ŏ dŏ, hēgŏ-dŏ, chhēgŏ-dŏ
165 We were	Ham vētē-tē	Ham dā, hēgā dā, chhēgā-dā
166 You were	Tam vētē-tē	Tam dā, hēgā dā, chhēgā-dā
167 They were	Ŏ vētē-tē	Vē dā, hēgā-dā, chhēgā-dā
168 Be	Vay	Hŏ
169 To be		Hŏnŏ
170 Being		Hŏtŏ
171 Having been	Vēgŏ	Hŏ-gē, hŏ-kē
172 I may be		
173 I shall be	Ma vihŭ	Maĭ hūs
174 I should be		
175 Beat	Mār	Mār
176 To beat	Mārᵃṇŏ	Mārᵃnŏ
177 Beating	Mārᵃtŏ	Mārᵃtŏ
178 Having beaten	Māran	Mār-gē mār-ke
179 I beat	Ma mārŭ	Maĭ mārŭ
180 Thou beatest	Tū mārē	Tū mārū
181 He beats	Ŭ mārē	Ŏ mārē
182 We beat	Ham mārū	Ham mārū
183 You beat	Tam mārē	Tam mārē
184 They beat	Ŏ mārē	Vē mārē
185 I beat (*Past Tense*)	Mē māryŏ	Maĭ mariŏ.
186 Thou beatest (*Past Tense*)	Tū māryŏ	Tū mariŏ
187 He beat (*Past Tense*)	Ŭ māryŏ	Ŏ-nē mariŏ

English.	Lahndi (of Bonn)	Lahndi (of Tarbela)
188. We beat (Past Tense)	Ham mārē . . .	Ham mārē.
189. You beat (Past Tense)	Tam mārē . . .	Tam mārē.
190. They beat (Past Tense)	Ō mārē . . .	Ō mārē.
191. I am beating . .	Ma mārē-ohhē . .	Mai mārē-ē.
192. I was beating . .	Ma mārē-ē . . .	Mai mārē-ē
193. I had beaten . .	Ma mārē-ē . . .	Mai mārē-ē.
194. I may beat . .	----	----
195. I shall beat . .	Ma mārēlyā, mārēlyā	Mai mārēs.
196. Thou will beat . .	Tā mārēlyā, mārēlyā	Tā mārēs.
197. He will beat . .	Ō mārēlyā, mārēlyā .	Ō mārē
198. We shall beat . .	Ham mārēlyā, mārēlyā	Ham mārē
199. You will beat . .	Tam mārēlyā, mārēlyā	Tam mārē.
200. They will beat .	Ō mārēlyā, mārēlyā .	Ō mārē.
201. I should beat .	----	
202. I am beaten . .	Mane mārē-ohhē . .	Mā-khē mārē.
203. I was beaten .	Mane mārē-ē . .	Mā-khē mārē [illegible].
204. I shall be beaten .	Mane mārēlyā . . .	Mā-khē mārē [illegible]
205. I go . . .	Ma jā-ohhē . . .	Mai jā.
206. Thou goest . .	Tā jā-ohhē . . .	Tā jā.
207. He goes . .	Ō jā-ohhē . . .	Ō jā.
208. We go . . .	Ham jā-ohhē . . .	Ham jā.
209. You go . . .	Tam jā-ohhē . . .	Tam jā.
210. They go . . .	Ō jā-ohhē . . .	Ō jā.
211. I went . . .	Ma gō	Mai gō.
212. Thou wentest . .	Tā gō	Tā gō.
213. He went . . .	Ō gō	Ō gō.
214. We went . .	Ham gō	Ham gō.

[illegible]

English.	Labhānī (of Berar)	Labānkī of Panjab
215 You went	Tam gē	Tam giā
216 They went	Ō gē	Vē giā.
217 Go	Jō	Jā
218 Going	Jātō	Jātō
219 Gone	Gyō	Giō
220 What is your name	Tamārō nām kāi chhē ?	Thārō kā nām ?
221 How old is this horse ?	Yē ghōdē-nō umar kat^a^rī chhē ?	Inhā ghōṛā-gī kā umar ?
222 How far is it from here to Kashmir ?	Atē tī Kāśmīr kat^a^rī dūr chhē ?	Yahā-dī Kashmīr kit^a^nī dūr hai ?
223 How many sons are there in your father's house ?	Tārē bāpē rē gharē-ma kat^a^rā bēṭā chhē ?	Thārā bāpu-gē ghar kina chhōrū ō ?
224 I have walked a long way to-day	May āj ghaṇī dūrē-tī chālap āyō chhō	Maĩ āj dhēr dūr-dī tūr-kō āyā.
225 The son of my uncle is married to his sister	Mārē kākā-rē chhōrā rō vēhā ō-rī hēh^a^nē tī vēgō	Mhārā chāchā-gō chhōrō ū-gī bhainī kaṛē vihāyō dō
226 In the house is the saddle of the white horse	Gharē-ma dhōḷē ghōdē-rō ghōgīr chhē	Chittā ghōṛā gī kāthī ghar-gē mahī ē
227 Put the saddle upon his back.	Ō rē pūthē-par ghōgīr dē dō	Kāthī ū gī kā̃d-pā kas dīō
228 I have beaten his son with many stripes	May ō rē chhōrā nē wārśēk phat^a^kā maryō chhē	Maĩ ū gā chhōrā gū̃ baṛā baitā̃ kaṛē mārō
229 He is grazing cattle on top of the hill.	Ū ō ṭēkadā rē māthē par dhōr charārō chhē	Ō māl pahāṛī gē sirā-par charā rihō dō
230 He is sitting on a horse under that tree	Ō jhādē rē hētē ghōdē-par bais-chhē	Ō darakht-gē talē ghōṛē baithō hōiyō
231 His brother is taller than his sister	Ō rō bhāī ō rī behēnē tī ūchō chhē	Ū-gō bhāū ū-gī bhainī dī lāmō ē
232 The price of that is two rupees and a half	Ō-ra kimmat adhāi rupiyā chhē	Ū-gō mōl dhāī rupaiō ē
233 My father lives in that small house	Mārō bāp nān^a^kyā gharē-ma raha-chhē	Mhārō bāpū unhā chhōtā ghar mā̃ rahō
234 Give this rupee to him	Ō-na ī rupiyā da	Yeh rupaiō ū nē dē-dē
235 Take those rupees from him	Ō-rē-kan tī ō rupiyā lēlē	Vē rupaiā ū-gē-pai dī lē-lō
236 Beat him well and bind him with ropes	Ō-na khūp mār an ō na badh^a^ṇā tī bādh	Ū-gū̃ chaṅgī tarā̃ mār, te rassī kaṛē chāmā̃d
237 Draw water from the well.	Bāw^a^dī māhē tī pāṇī kādh	Kūā mā̃-dī pānī kāṛh
238 Walk before me	Mārē āghē chāl	Mērē āgē chāl.
239 Whose boy comes behind you ?	Tārē lārē kērō chhōrā āw-chhē ?	Kū gō chhō-ū thuārē pīchhē lagō āvē ?
240 From whom did you buy that ?	Tam kē rē-kātī yē mōl lidē ?	Tū̃ kū gē-pā-dī khar-lidō ?
241 From a shopkeeper of the village	Yē khēdē-rē dukān-dārī kanhē-tī.	Gauṛā-māh-dī ṇ-h^a^ṛī l^a^-t^a^ṛī, ū-gē-pa dī khandiō

G I C P O.—No 2145 H D—11 9-07—1,475—G P